bountifullnesse of God in this desire do abstain from fleshly lusts, which fight against the soul, 1 *Pet.* 1, and 2 *Phil.* 3. *Luke* 20.35. not caring to marry, as worldly men and women do for worldly and fleshly ends; but abstain, wait, watch long for, and labour if by any means they may attain resurrection from the dead, knowing, 'tis not for them to marry wives, or be given in marriage (for the children of the world that lie in darknesse do so) but these cannot but abstain, are fitted thereunto (as Text) and know their calling of God, who hath accounted them worthy to enjoy the world to come, and resurrection from the dead. Virgins, *à vicendo* ever fresh, flourishing, and increasing, with the increases of God; *Adam* and *Eva* in their first condition; the Law given them shews they did or should have so done, but their first transgression put them into a dying condition, (which their transgressions afore spoken of) for they putting off the image of God, which was on them, procured themselves to be put out of place, and possibilities, of having visions of God, and so from attaining the Tree of life, then became their cogitations darkned, and all things so mysterious, that the godly know nothing yet as they ought, 1 *Cor.* 8 Hence it is the Apostle declares, *Col.* 1.26,27. *A mystery which hath been hid from ages and generations, but now is made manifest to his Saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory, whom we preach,* &c. Ther's much in this Scripture, but the cause for which I quote it, is to find out the mystery. I conceive, it is that, that hath been hid from the sons and daughters of men, who mistake their God, who is an eternall, pure spirit, and his increasings are pure, and spirituall: but on the contrary, they produced issue carnally, and blest themselves in it, as in these dayes men and women, professing themselves Members of Christ, and to have the lively oracles of God committed to them, yet in this, make no difference betwixt themselves and the men and women, without God in the world, who beget children in the same manner. I conceive *David* perceived this mystery when he said, *Psal.* 51.5. *Behold I was born in iniquity, and in sin did my mother conceive me*; which could not be true, if carnall marriage for procreation of children was Gods institution in Paradise: But sure, God having made man and woman in his image would have them be fruitfull, and generate in that image spiritually which the holy spirit in *John* 3 6. and *Rom.* 8.5, *&c.* affirms it not by carnall generation, and this the world could not, or would not, nor yet will know: *Psal.* 42.5. But God sent his Son in his Wisdome and Power, who declares this, he was not carnally minded, nor took a wife as carnall men, yet he, and he alone brings children to God *Heb.* 2.10. and although fruitfulnesse and increase, is Gods will, yet Gods delight is in the fruit of Virgins, betwixt whom and God is love extraordinary, stronger then death, and if mankind had kept them to God a chast spouse and Virgin, God would have made to bring forth children with gladnes, even such as should have saved themselves, and not destroyed any, even as the power of the most high overshadowed the Virgin *Mary*, brought forth Christ, the Saviour of the World, no condemner nor destroyer, but the very character of the eternall Father: God cannot love that which is unlike himself.

Let all people in respect of their carnall mindednes, take [illegible] [illegible]ation, and let Glory be [illegible] God by Virgins in their pure integrity.

[illegible] NIS.

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ΑΝΘΡΩΠΟΚΤΟΝΟΥ ΤΑΦΟΣ.

OR,

873.e.72.61.
5

The Bloody and Deceitfull mans fall.

WHEREIN

The Portraitures of *Murtherers* and *Hypocrites* are lively represented, their fatall fall is certainly foreshewed, and their unfeined repentance is vehemently intreated. And may fitly serve

AS

A Warning-piece to all bloody Hypocrites,

AND

A profitable Salve for these sick times.

By *J. B.*

An hearty wel-wisher of his Countries welfare, and an earnest sutor at the Throne of Grace for the peace of *Jerusalem.*

Gaza ex Emio.

Οὐδὲ τάφον μοὶ δόσιν, λυγρὸν ἐπισπαχίζων.

Tho. Ag. Sum. 22. q. 111. Art. 4.

Excluditur Hypocrita à visione dei: secundum illud *Job* 13: non veniet in conspectu ejus omnis Hypocrita:

Psalm 5. 6.

Thou shalt destroy them that speak lies: the Lord will abhorre the bloody and deceitfull man.

Job 20: 5:

The triumphing of the wicked is short, and the joy of the Hypocrite but for a moment, 2 Kings 9:30: compared with 1 Kings 16. 9, to 20. *Had Zimri peace which slew his Master?*

LONDON,

Printed for *Robert Horne*, and are to be sold at the Turks-head neer the *Royall Exchange* in *Cornhill.* 1659.

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To the Reader.

Shall the Lyon roar, and the people not be affraid? ſhall the trumpet ſound alarum, *after* alarum, *& yet will not the* City take warning? *ſhall God begin to frown, and chide at us, and we not repent, nor fear him? ſhall evils after evils begin to alarm us, and is it yet not time to awake, and arm us againſt them? alas, we are become, and grown to be a* ſinful nation, rebellious children, *a* people laden with iniquity, *a* corrupt Church, *and* a ſeed of evil doers, *before Heaven and in the ſight of God. And now therefore the God of heaven is become, and grown to be a diſpleaſed ſoveraign, an angry father, a jealous husband, a ſtern judge, and a revenging God againſt us. We have* forſaken *him, and turned our* backs *to him, and now he turns away his face from us, and thruſt's his back upon us. We have provoked him to anger againſt us, and now he is about, to revoke all his mercies from us. We have wounded our ſouls by our ſins, and ſo rob'd God of that part of our ſelves which was moſt pleaſing to him. And therefore God hath wounded our bodies by his rods, and ſo diſpoyled us, of that part of our ſelves which we fools were moſt pleaſed with. Firſt he hath drawn his ſword upon us, and with his fatal blade, hath moſt lamentably blooded us, both in the head and heart, and as grievouſly main'd us both in our* hands *and* eye-ſight. *But* 2. *That which the ſword hath left, fearful, and fatal ſickneſſes, year after year, are about to conſume and ſweep away. But alas, laſt of all (and*

Amos. 3. 8. ver. 6.

Iſa. 1. 2, 3, 4.

zach. 11. 17. Joel. 1. 4.

which is worſt of all) many of thoſe, whom neither ſword, nor ſickneſſe never touch't, are yet moſt mortally ſick, *and moſt lamentably* dead, *while they are* yet
Amos 8.11,12. alive. *Some were viſited, and ſtricken, to breed their repentance, and though they are dead, yet dying penitent, are (God be thanked) moſt, and beſt of all, alive. But ſome are ſo far paſt hopes of repentance, that God*
Iſa.1.5. *hath* refuſed to ſmite them any more, *becauſe he hath determined to love them no more; and this is the worſt ſickneſſe, and the wofull'ſt mortallity among us. And therefore however the ſword rage, and diſeaſes ramp againſt us, yet from this deadly diſeaſe* good Lord deliver us. *But alas which way can deliverance come?*
Jer.8.20. *who ſhall be our deliverer?* the Harveſt is paſt, the Summer is ended, and we are not holpen. *What?*
ver.22. Is there no balm at Gilead? Is there no Phyſitian here? why then is not the health of the daughter of my people recovered? *Alas our ſickneſſes are not ordinary, and therefore tis to wonder if the cure be not eaſie. Our maladies in the body are ſtrange, but the maladies of our ſouls are much more, and therefore be-*
Iſa.1.5,6. *ing ſick both in body and ſoul, both in* head, *and* heart; *from* the ſole of the foot, to the crown of the head *all to be bruiſed, and all over corrupted and diſtracted, it is no wonder that our Doctors ſtand amazed, and know not what to ſay of us, nor to us.*

Long ſickneſſes make humble patients, to harken unto any body's medicines; and when the Phyſitians skill fails any poor bodies experience is apt to be receivcd. Our National diſeaſe eaſily appears, to be more ſpiritual then corporal, and to be in our minds more then our bodies, and therefore requires divine and ſpiritual, rather then natural and bodily Phyſick, and needs the prayers of Divines more then the skill of the Phyſitian; and ſo after thouſands of others of better judgments, it invi-

teth

teth me laſt, the unworthy'ſt of ten thouſand, to ſpend my skill upon it too. I muſt confeſſe, that I am but a meau proficient in divinity, and therefore but a mean Doctor, to be a curer of national diſtempers; but yet having got experience of a good receipt, and gueſſing it may be as good for my country, as I have foond it by experience profitable for my ſelf, family, and friends; I cannot but imitate the gentleman in the news book, who having cured diverſe by his experienc't medicine, could not in charity but make it publick, for the curing of all that need it. 'Tis this new diſeaſe, that yet Lords it in this Nation, which is the ſubject, of that good mans cure; and it is the ſame malady, for the cure of which I commend this remedy. His advice without doubt, may be of good uſe, and many a mans health, and life, may be the longer for it. But this advice and leſſon of mine, if carefully uſed, and rightly applyed, is ſo ſoveraign and of ſuch incomperable uſe, that mens lives and health, may be eterniz'd by it, and not only here and there a man, but the whole nation may enjoy both life, peace, and proſperity thereby, and that for ever.

I know we are not without ſuch as cry, peace, peace, when ther's nothing leſſe then peace, to be cryed; and do heal up the ſoreſt hurts with ſweeteſt words, as if none could be leſſe amiſſe, then they who are neareſt death, and deſtruction. Alas, do not our very ſcabs appear, and there too where cloaths cannot hide them? and ſhall we ſay ſtill, that all is well? God forbid. Ask but the paſſing bell, what means it to knowle ſo heavily, & to ring out ſo frequently? Ask but the Gentry, what mean their ſo many ſable habits? what ayl's ſuch abundance of mourning weeds? but this is not the worſt. Ask but the ſtate, What mean her jealouſies and fears? ask but the Church what mean her horrible confuſions? what mean her doleful tears? ask the Phyſitians, Jer. 6. 14.

Whence come these new diseases? ask the Astrologers. Whence come these strange and extream seasons? ask the greatest Schollers, and wisest statesmen. Why are distractions and divisions still among us, both in Church and state? why did they not end with the wars? and then tell me whether half your daies and a golden age, deserve our present pulpit songs, and lullabies? had it been the wars only, which had caused our afflictions, then wise men, would have said, our ill humours had caused them, and the cause being stopt, all it's effects would have stopt too. Or had it been some plague of pestilence only, which was our malady, then Physitians could have said some ill air had caused that, and the cause being cur'd the effect would have been remedy'd. But alas, such is our condition, that though the wars are ended, yet our calamities are still beginning; though long winded and vehement droughts are past, yet as long extended clouds, and vehement raines, are come in their stead; Though the Pox, and Plague do not much terrifie us, yet strange sicknesses are crept in among us, and our most learned Doctors scarce know the cause that brings them; nay one sort of sorrows, hath no sooner took its leave, but while we are singing all is well, the second part to the same tune coms upon us with a sorer salute then the former.

How therefore can we be healed of our strange sores, till that which causes such strange things be revealed? and how can such strange causes (to whose strange working nature is a stranger) be found out, and revealed, but by the learning in the book of God, which is the best interpretor of all such hard lessons, which nature cannot read; and what says the book of God, but that sin must be the cause and only main cause, especially of all those strange sores, the reason of which nature doth not know, either, why, whence they come, or how? how therefore

should

should we remedy our particular afflictions, but first by removing the particular sins that cause them? and how can we know our particular wounding sins, better, or surer, then by the wounds they have made upon us? And how can we better or surer know, and find, what particular sins, are accessary to our particular wounds, then by comparing our present times, with those of the Scripture, *and by fathering the miseries of our times, upon the same sins, which in Scripture times begat such miseries as ours are?*

Strange sicknesses, and sudden deaths, even as they are with us now, were once among the Philistines. *And what was the reason there, and then, but the retainder of* that *which belong'd to* God *and not to* them? *and so what can be the reason here, and now, but the treasuring up so many of Gods things, in our* own purses? *at* Corinth *some were* sick, *and others were* weak, *and some* dy'd, *yet not by wars, nor yet by famine, neither by ill air, nor ill dyet, not through infection, nor yet through age, but meerly by and through their* unworthy eating the Lords supper. *Is it any wonder then, that we fall sick, and dye, yea though we want neither good air, nor wholesome diet, so long as we may have, yet in many places* wilfully *want the Lords supper, the prime aliment of our best life; and in other places, where it is eaten, yet we eat it, more for wantonnesse, then for holinesse, while by our antick words, gestures and tricks, we rather make a playsome game, then a religious feast of it? tedious* droughts *dry'd up their* streams, *and long want of* ruine, *wisted their* grasse *for many years together, first in the days of* Ahab, *and after of* Jeroboam, *Kings of Israel; so that their corn* pined *for want of* moisture, *and their cattel* dy'd *for want of* meat. *But why so? not because the heavens wanted clouds, or the clouds wanted rain, to bestow; but because they had*

1 Sam. 5.

1 Cor. 11. 29.

1 Kin. 17. Cha. 18. 1. Jam. 5. 17. Amos. 4. 7, 8. 1 Kin. 16. 31.

driven

driven away Gods true Priests, *and* Prophets, *and so*
Cha.18.4. *wanted the dews of* Divine knowledge *in their hearts,*
Amos 4.5. *therefore God drove the clouds* over their heads, *and*
suffered not the rain to fall on their lands. And be-
cause they would not worship God in times, place,
and manner, *as he* appointed; *therefore he would not*
let it raine, *at* times, *and* places, *which they* desired.
What dreadful droughts, and scorching Summers, did
we tast too, when furious Phebus *made us digg for new*
wells, and buy our water; and necessity constrained us,
to wander from town to town to get our cattle drink;
and what therefore can be the reason thereof, but our e-
jection of true and good Pastors, *to receive and hear*
1 Sam.12.16, *the* lowest of the people, *to be our teachers? it was*
17. *dreadful* thunder *and drowning* raine, *which incount-*
Cha.8.19,20. *red* Israel, *in the* mid'st of harvest. *And why did it*
so; not so much for their asking a King, (*for a King*
Deu.17.14,15. was promised *them, and therefore* lawful *to be ask't*
for) *as such a King which they desir'd; not so much for*
asking a King when they had no King, as for desiring a
King by name, *when they had a King indeed* before,
1 Sam.12.1,2, *or as for rejecting* a good Samuel, *to elect* a bad Saul,
&c. *and casting off a* vertuous *governour, that* punish't
their vices, to accept a vicious *ruler, that should not re-*
proach them for want of vertue. *Thundring and*
rainy harvests (*God be thanked*) *we have not had many;*
but alas, this is our misery that those we had, were extra-
ordinary, that when we prayed for raine, either we had
none, or else it no sooner came, but we were forc't as soon
to pray against it, that it came not before our harvest to
prepare it, but in the midst of harvest to destroy it, and
so instead of filling up the corn in the husk, there was
scarce a corn (*in one harvest at least*) *which did not*
grow thorow it's husk. Alas why did the heavens weep
so much, but to bewail the dryness of our eyes, which
(*having*

(*having moſt reaſon to run with tears yet*) *did weep ſo little? It may be the rebellions of our times, are parallel with thoſe of the* Iſraelites *in theirs; and therefore the ſame judgment, came to alarm us out of the ſame kind of ſin, as it did them. And when God alarms us, as he did* Iſrael, *its time for us to be examining, what he means by't.* Joſeph *was both an* exile *and a* priſoner. *But Gods* favours *ſhone through his brothers frowns, and Gods* protection *ſhone through the walls, upon his very ſhackles in the priſon; and Gods* bleſſing *ſhone after him, whitherſoever he went? ſo that though* his neareſt relation *hated him, yet the very* infidels *admir'd, lov'd, and reſpected him. And thus in the loweſt of adverſity, the favours protection, and bleſſing of God witneſſ't his* integrity. *But* Saul *and* Iſrael *were* conquerors, *yet at their* triumphs, Gods frowns *pierc't through their lawrel branches, and Gods* judgments *encountred with their higheſt Trophees. And thus in the higheſt of their proſperities, Gods frowns, and judgments, witneſ't the* hainouſneſſe *of their ſins. And ſo they do ours.* Iſa. 1. 2, 3, 4. Gen. 39. Cha. 40. Cha. 41. 1 Sam. 11, Cha. 12. 16, 17.

The Jews faſted, *and* prayed, *but were not heard, they muſtred up their* ſolemn aſſemblies, *and multiplied their* feaſt, *and* offerings of thankſgiving *but were not* reſpected; *they ſeemed and were accounted the* godly party, *yet were not regarded. And why but becauſe their* hands were full of blood, *and their* purſes *as full of* other mens goods, *and the tears of* fatherleſſe, *and* widows, *charg'd both their hands and hearts, with* murther, *and* hypocriſie. *Why then are our prayers, and preachings no more effectual, but becauſe of our oppreſſions; it may be there is hypocriſie, it may be there is blood-guiltineſſe among us, tis good to examine therefore, that we may know the cauſes, or elſe how can we be rid of the effects?* Iſa. 1. 11, 12, 13, 14, 15. ver. 21, 22, 23.

Theſe

These were Scripture judgments, and just such as these are ours; and these sins were the reasons of those judgments in Scripture times. Why therefore should it not be suspected, that these sins or some such like at least, are the cause of ours? That we may be rid of them therefore, and so of the judgments which they have thrown upon us, I have here in these following papers, First, Saluted you with a lively effigie of murderers, and hypocrites, and all such like sinners? So that by this glasse, First you may know your selves if you are such, for your better, sooner and easier amendment; and Secondly, you may know them who are such, for your better, surer, and easier avoidance of them. Secondly, I have here presented you with a true discription of the natural manners of such fatal sinners; So that by this map you may see the ugliness of their doings, and so be alured with the more ease, and speed, First, To detest such ugly sinners; and Secondly, To beware your selves of being guilty of such ugly things; Thirdly, I have here shewn you their fatal fall; so that by the sight of their assured ruine, you may be the faster and more assuredly frighted out of their danger and guilt. Lastly, If you are sinners of this stamp you are wooed out of them, into repentance, with such reasons as one would think should win you to be converts, without repenting of conversion. And if you are not sinners so stamped, and coyned, yet you are intreated to pray for them that are, that they may be new melted and moulded. And all this you may read out of that prophetick text of the Psalmist which says,

Bloody and deceitful men shall not live
out half their dayes.

The Introduction.

SECT. I.

GReat (i) *and manifold are the troubles of the righteous*; But as great and manifold are their *deliverances*. Great, and glorious are the (r) *triumphings of the wicked*; But as great, and grievous, are their *downfals*. The Saints are ſinners, but yet are penitent; They have their failings, but ſhew their amendment. And therefore though they are perſecuted yet they cannot periſh; Exiles, and priſoners, they may quickly be, but caſt aways, and forſaken, they can never be; their heads, and inheritances, may eaſily be loſt, but their immortality, and eternal life, no man can deprive them of; Of the pleaſures of this world, and terreſtrial joyes, (for a time at leaſt) they may be hindred but their good conſciences, and *celeſtial* b *joyes ſhall never be taken from them*; They may fall, but are ſure to riſe again. But ſinners, ſin; and never repent of their ſins; They fail, and fall, over, and over, again, and again, but never amend. And therefore though they baniſh, impriſon, and perſecute the innocent, yet are themſelves, then the impriſoned, more grievous exiles, then the meaneſt exiled; and periſh far more fatally, then the pooreſt ſouls they perſecuted. And though they proſper, prevail againſt, and (i) *devour men* far *more righteous then themſelves*, yet by their conqueſts they are conquered; and by their judgments upon others, they pull down Gods judgments, upon their own heads; and ſo, under their higheſt proſperity, are but undone. For by and by, they fall, but never riſe again. They made the (m) *righteous periſh*, and forbad men, to *lay their loſſe to heart*; And therefore being (n) *Bloody and deceitful men*, cannot, *ſhall not*, and do not, *live out half the r dayes*.

The Introduction.

i Pſal. 34. 19.

r Job 20. 5.

b John. 16. 22.

Hab. 1, 13.

Iſay 57. 1.

Pſal. 55. 23.

The context opened.

Sect. 2. Loe, we are here [in this Psalm] presented with a story of two persons, and their adherents, exceedingly different, both in quality, and condition. The first apparent, is (b) *David*, a royal branch, a *King* by title, though not in power, and (it seems) not yet possessed of his crown; And not only so, but a *David*, a man *Beloved* of God, as one (i) *after his own heart*; A man *of prayer*, * of *daily* prayer, *three times every day* upon his knees before the throne of grace And represented to us, in the very * *instant* of his supplications, buried in *devotion*, and drowned in *sacred teares*; 1. *Praying alwayes, with all prayer, and supplication, in the spirit, and watching thereunto, with all perseverance*; 2. *Shielding* himself with all his might, yet with nothing so much, as *his* * *faith* in the *Almighty*, and his promise; and 3. *anchoring*, with all his weight, yet nowhere so much, as on the *rock of Gods salvation*, by his *hope* herein. Oh, what a lovely object, is this, yet alas, this is he, whom we may behold, without either * *City*, *Town*, or *house*, of his own, to dwell in, but * *flying* like an harmless *Dove* from the furious falcon, and *wandring in far countreys*, hiding himself in *deserts*, *hasting to escape from windy stormes and tempests*; yet wounded with grievous * *paines*, loaden with *calumnies*, besieged with *oppressions*, pursued with *wrath*, and *hatred*, persecuted with the *terrors of death*, and almost overwhelmed with *fear*, and *trembling*, and *fearful horrors* on every side: And therefore is such a kind of object that deserves, both pity, prayers, and assistance, in a lawful way.

b 1 Sam. 16. 11, 12, 13.

i Act. 13. 22.

* ver. 16. 17.

* ver. 1. 2.

m Eph. 6. 8.

* ver. 22, 23

* ver. 16. 17, 18.

* ver. 6, 7, 8.

* ver. 3. 4, 5.

Sect. 3. The second appearance is of * *a City, Jerusalem, the* (b) *place where our Lord suffered*; A place represented to us, 1. Full of * *violence*, swelling with tumults, oppressions, and horrible insolencies, where all things are govern'd by the sword, according to mens lusts, rather then by law, and justice, according to the word of God. 2. Full of * *strife* and *divisions*, eaging with mutinies, and sedition, where all things are out of order, both in Church and state: in the Church the i *Priests put by*, and *slain*, and *Saul* himself in their stead, *offering sacrifice*, and propheſie corrupted by an insolent (m) *Saul among the prophets*. In

* ver. 9.

b Rev. 11. 18.

* Id.

* Id.

i 1 Sam. 22. 18, 19. Cha. 13. 9, 10, 11, 12.

m Cha. 19. 23, 24.

the

the ſtate, ſome flattering, with *(b) preſents in their hands* but others murmuring with *clamours in their mouths*. 3. A very * *Babel*, or confuſion of tongues, or religious, a place ſwarming with errors, and hereſies, where every man hath his liberty of conſcience, and therefore few men keep any conſcience; where all men may be of what religion they will, and therefore but few men are of any religion. 4. Full of * *miſchief*, and *ſorrow*; where innocents groan and cry, under the oppreſſions of miſchievous and malicious perſons. 5. Full of infinite * *deceit*, *guile*, and all manner of wickedneſſe. and 6. Wherein dot h reign *Saul* a monſtrous *Hypocrite*, who is repreſented to us, as it were a *wolfe in ſheeps cloathing*, or as *(m) Satan* himſelf *like an Angel*, in robes of *light* * A man of a * *ſoft tongue*, and *ſweet lipps*, whoſe words proclaim nothing but peace, and ſanctity, and yet hath a *ſword drawn in his heart*, one that claimes * *acquaintance*, and pretendeth *council*, and *advice*, yet intendeth nothing but *miſchief* and *malice*; his eyes are elevated, his hands ſmite upon his breaſt, his lips howl, his feet walk to the *houſe of God*, yet his ſoul meditateth of nothing but blood and baniſhment, violence, and a thouſand villanies? He * *hath put forth his hand againſt ſuch as were at peace with him, and hath broken his covenant*; yet he * *magnifies* himſelf, and *proſpers*, He *reigns oppreſſes*, and *perſecutes* the innocent, *yet ſees no changes*; And therefore *fears not God*. But what becoms on him?

b Cha. 10. 26 27. * Id.

† ver. 10.

* ver. 11.

* ver. 28. Mat. 7. 15. m 2 Cor. 11. 14. * ver. 21.

* ver. 12. 13, 14.

* ver. 20.

* ver. 12. 3, 4. 5, 19.

Sect. 4. Loe, the Pſalmiſt doth foreſhew, and ſays, [* *But thou* (O God) *ſhalt bring him down into the pit of deſtruction*] And the holy Ghoſt ſets down their doom, ſaying [*Let death ſeaſe upon them*, and *let them go down quick into hell. For wickedneſſe is in their dwellings, and among them.* And therefore ——— being *Bloody and deceitful men ſhall not live out halfe their dayes.*

* ver. 32.

* ver. 15.

Sect. 5. Man might have lived, but now ſin hath prevented him; he was once divine, and then company for the eternal Diety; But now is very b *duſt* and *aſhes*, and therefore upon *return to duſt again, from whence he came*. He's lively and luſty, and promiſe by his looks, as if he'd live many thouſand years; but ſin hath *(i) ſet down his time* unto a mi-

b Gen. 3, 19.

i Job. 7. 1. a minute, a minute beyond which he cannot paſſe. We
m Pſal. 49. 11. (m) *call our land, by our names*, as if there would be no end *of our lives.* But by and by, our time is ſpent, and both our lives, and names, are ſwept away, as if they had never been; time was, when our lives were meaſur'd by ſtrides;
b Pſal. 39. 5. but now, alas ſin hath reduct them to a very (b) *ſpan*, they are but an hand *breadth*, and ended. Nature was once able
i Gen. 5. 5, &c. to ſpin out, humane time, beyond (i) *nine hundred yeers*;
m Pſal. 90. 10. but alas, in this age, before the (m) *tithe* of thoſe days are ſpent, ſin cuts the thread, our time expires, and natures
b Job 14. 1. done; we have but a (b) *ſhort* time to live, and yet as ſhort
i Eccl. 7. 17. as our life is, every (i) *exceſſe in ſin*, clips it *ſhorter*, & *ſhorter*. Many ſins can ſhorten time, but bloodguiltineſſe, and *Hypocriſie* (it ſeems) do cut it off in the middle; nay, before it come to the middle. Many *wicked men* die before their time, but *Bloody and deceitful men live not one half thereof* Wiſe men (we ſee) dye, yet they live in death, and their lives ſhine through the darkeſt clouds of death. The righteous fall, yet riſe by their falls, and live the more and the better, through their deaths. But *bloody* and *deceitful men*, have none, but this life to live; yet live not to outſee halfe this neither. For from heaven it is proclaimed, and that by a royal Herald, from the breath of the ſpirit.

The text opened, divided, and expounded.

Sect 6. That Ἄνδρες [*men*] thoſe divine creatures, which above all others once bore their Creators image, if 1. ἄνδρες αἱμάτων, [*men of blood, or bloods, blood thirſty men,*] whoſe implacable appetite, a ſingle murder, without the maſſacre, and blood of heapes, cannot quench; and 2. ἄνδρες καὶ διπρόσωποι [*men of fraud and treachery, men of a diſſembling tongue, and diſſembling in their religion*] meer hypocrites; men of goodly ſhews but vilanious practiſes, μὴ ἡμίσεια, whatſoever they were by creation, [ſhall not have half, no not half] μὴ [*ſhall not,*] with two negatives, ſignifying, not an affirmative, as in the latine, but a moſt vehement denial; as if it were ſaid, *bloody*, & *deceitful men*, *ſhall not have half, no by no means*: but of what ſhall they not have half? τὰς ἡμέρας αὐτῶν [*Their dayes*] Of
m Pſal. 90. 10. (m) *threeſcore and ten years* (the common account of humane life) cleft in twain, more then one half ſhall be taken from them. Some perhaps may reach, beyond half way, or almoſt unto the full ſtint of their lives;

yet

yet the days they live ſhall not be theirs; for though they have them, yet [οὐ μὴ ἡμισεύσουσιν] They ſhall not have them, no not one half thereof. For partly through the clamors of their conſciences, riſing in their faces, and the continual jealouſies and fears, increaſing within them; and partly through the threatning dangers, and horrors without them, never ceaſing night nor day to vex them, and both ſleeping and waking, to diſturb them; the life they live, is and ever will be, as long as they live, as if it were nothing leſſe then life. While they live, not for their own ſakes, for any pleaſures they enjoy in life, but for ſome farther end; As (perhaps) for the ſake of Gods ſaints themſelves, whoſe ſins being not yet ſufficiently corrected, and repented of, as to be fit for, and ſo to require the ſhortneſs of life, to their bloody and hypocritical perſecutors, do make ſhort liv'd men live longer then otherwiſe, (perhaps) they ſhould have done. But howſoever the half age of perſecutors, may be extended, through the ſlow repentance of the perſecuted, yet but a little while, and for certain it will be ended, and that to the eternal coſt of them that live it. So that as the Pſalmiſt adviſes, we (b) *need not fret our ſelves, becauſe of evil doers, nor envy the proſperity of thoſe that work iniquity.* For though they thrive, and ſome perhaps may periſh, through their thrivings, yet with a little patience, and we ſhall ſoon ſee an overturn; for yet a little while, their half time; will be expired, and they *ſhall ſoon be cut down like any graſs, and wither like the herbs of the field.* Though they attain to never ſo *great power*, &(i) *ſpread themſelves* like any *green bay tree*, through winters as well as ſummers, and that for many years, one after other, yet they *ſhall paſſe away:* and *loe* though one would ſeek them, never ſo *earneſtly*, yet they *ſhall not be found.* From the conſideration of all which we may learn.

[b] Pſal. 37. 1, 2.

[i] ver. 35. 36.

That great ſins, ſuch as *Bloodguiltineſſe*, *Hypocriſie*, *and the like, haſten on mortality, before its half time.* The obſervation.

CHAP. I.

Sect. 1. *Be not overmuch wicked* (ſaith Solomon) *neither be thou fooliſh, For why ſhouldſt thou die before thy time?* The obſervation proved.

Ther's

Eccl.7.17. opened.

Ther's no sin born, but with a sting its mouth; and therefore no sooner shewes its head but presently its wounds appear; and therfore no sin can be so small, but deserves to be accounted over much, as such, which threatens death before it's time. And therefore all sins would be canceld, before either dated, or invented: but alas, without a warrant from the Spirit, we are not able to command our own wils; And therefore though we treat with sin, as little as we can, our sins will quickly be too many. But there are some presumptuous sinners, who instead of quenching the flames of sin, and thirsting to avoid them, stick not to quench their thirsts in sin; who instead of flying, follow their lusts; and instead of being wise against iniquity, apply their wisdome only to serve their wickednesse. But what do they get by it? The fewest and smallest sins that that be, are fatal, and deadly furies, and that the frowns of such, feel not more mortal then they do, we cannot but wonder. And therefore, when heaps of hugest wickednesse do reign in us, that we are sequestered from natures legacies, before the will of nature be fulfilled, it is no wonder. From over much wickednesse, if we are not free, what can be lesse expected, then untimely bondage in the dungeons of death? The wonder is not then, that men dye beside their beds, and before their years; but that men are so accessary to precipitating of their mortality, as to be the makers and contrivers of their own funeral beds, and the unmakers and undoers of their appointed years, by their *bloody* and *deceitful* doing.

Sect. 2. Wicked, and overmuch wicked men, may prosper (it may be) above all men of their time. But what saith *Eliphaz* the *Zemanite*? 1. Though they prosper, *yet they have but an ill time of it*, and 2. 'Tis for *but a time*. For 1. They (*m*) *travel in pain all their time*; what ever mirth and glory seems to abound without, and about them, ther's nothing but grief, and misery, fretting and howling within them. And 2. *The numbers of their yeares are hidden*. They have not a lease of their greatnesse, and glory, how long it will last; and therefore (though they set a good face out, yet) (*b*) *dreadful sounds are in their years*, and

m Job.15.20. opened.

S.2;3,4,5.

and fatal feares are in their hearts, continually, leſt every day ſhould be their laſt. *They truſt in vanity*, and therefore *vanity becomes their recompence.* Their *branch ſhall wither before 'its time, and looſe its ſap; before tis green.* Their *grapes ſhall drop before they ripen, and their flowers fly, before the wind*, like the *untimely flowers of an olive tree.* They *conceive miſchief, and bring forth vanity, their belly prepares deceit*, and contrives murders. And therefore the *congregation of the hypocrite ſhall be deſolate*, and fire *ſhall conſume the tabernacles of briters.* The (*i*) *mighty hunters*, that hunt for blood, the blood of the innocent, may have their prey, *they may have the earth*, (its not unlikely) and be *the moſt honorable* (in humane eyes) of all them that dwell upon it; But becauſe they *baniſh widowes, and unarm the fatherleſſe*, therefore *ſnares* are in their *ſeats*, and *ſudden fear* about their *reſt.* They ſay *how doth God know, or how can he judg through the thick clouds?* But therefore the *old way of the wicked, which they have trodden*, ſhall *pull them down before their time.* The *righteous ſee theſe things, and are glad*, And the *innocent laugh them to ſcorn.* For *our ſubſtance* (ſay they) *is not cut down, but the remnant of them the fire doth conſume.*

b ver. 21. ver. 31. 32, 33, 35, 34.

i Job 22. 8, opened.

ver. 9. 10,

ver. 1 3, 4, 5, 6

ver. 19. 20.

Sect. 4. The (*m*) *fear of the Lord prolongeth dayes; But the years of the wicked ſhall be ſhortned. The hope of the righteous ſhall be gladneſſe; but the expectation of the wicked ſhall periſh. The way of the Lord is ſtrength to the upright; But deſtruction ſhall be to the workers of iniquity.* The *righteous ſhall never be removed; But the wicked ſhall not long inhabit the earth.* The mouth *of the juſt bringeth forth wiſdome*, both in proſperity and adverſity; But the *froward tongue*, for all its boaſting, *ſhall be cut out.*

m Pro. 10. 27, 28, 26, 30, 31.

Sect. 5. I ſhall proceed unto particulars, and firſt begin with blood-ſuckers. Doth not God himſelf proclaim from heaven? *That whoſoever ſheddeth mans blood by man ſhall his blood be ſhed*; that they which drive men into their graves, before they reach unto their death beds, ſhall by ſome ſudden and untimely end, be hurry'd to their end, beſide their beds, or elſe he haled from their beds into their graves before half their dayes be over. Bloody hands

The particulars proved and firſt of bloodguiltineſſe.

b Gen. 9. 6. opened.

hands belong either to tyrants, rebels, thieves or angry persons, I shall instance in them *all by turns.*

CHAP II.

SECT. I.

Blood-guiltinesse of tyrants.

1. TYrants are such persons which rely more upon their power, then authority to rule. And therefore make no bones to rule, where they have no authority, or at least to rule farther then their authority will reach. For as they serve their lusts, more then reason; So they please themselves, in obedience to their ambition, rather then their consciences: And so by their power, can easily proceed, to build up, those walls of greatness, upon a foundation of innocent blood, which others (though of better authority, yet) had rather loose their deerest blood, then build upon.

And first of *Nimrod.*

i Gen. 10. 8,9, 10.

Nimrods insolencies.

His fall,

m Ch. 11. 2,9.

If *Saul*

b 1 Sam. 10,21 22,23. Ch. 11. 13.

Sauls cruelty.

i Cha. 18. 11.

'Twas (*i*) *Nimrods* ambition, to overtop his brethren. And therefore to perfect his own might, it was his pleasure to contrive their ruine, and to magnifie his own life, by *hunting* after and lessening theirs, and so to lay the foundation of worldly glory, and greatnesse, upon the blood of humane creatures. But alas, what a short life, had that pleasure of his, in those long liv'd ages! For before the greatness of his name, could half answer, the greatnesse of his ambition; and before the *height* of his (*m*) *tower*, could by a quarter reach, the height of his *contrivance*, both his *name*, and *building*, came to *ruine*, and ended in *confusion*. *Saul* had authority, but 'twas short of his tyranny. He ascended like a lambe, with (*b*) *modesty*, and *courtesie*, as if he had loved nothing lesse then to rule; and ruled for a while, as if he had lothed nothing more, then to be bloody minded. But being mounted on the Throne, with a sword in his hand, no Lyon ever raged more then him, for thirsting egerly after blood, the blood of small ones, could not quench his thirst. He aym'd his (*i*) *javelin*, at the *seed of Kings*, intending to cancel a royal line, all at one blow; But missing

miſſing of his ayme, the *blood* (*a*) *of Prieſts*, and *ephod* men, ſmarted for his miſſe; and *fourſcore lives*, and *upwards*, payed for the miſſe of one. But it was not long after, before the blood of the perſecutor, was forc't to follow the track of the perſecuted, and the *life* of (*b*) *Saul* himſelf was called to anſwer for all the lives, that he had ſpilt, and endeavour'd to throw away: 'twas but a ſport to *Herod Agrippa*, to (*c*) *kill the ſaints*, to *pleaſe the Jews*. St. *James* upon the *ſcaffold* murdered with the ſword, S. *Peter* in the *priſon*, hampered with *fetters*, and ready to be executed, were the triumphs of his cruelty. The blood of a *Goſpel doctor*, and *innocent martyr*, was his drink; but therefore within a few dayes after, his own fleſh ye living, became, (*b*) *wormes meat*. And ſo the killer of chriſtians, was kil'd and eaten of wormes, among the *Romans*, and that in the midſt of their greatneſſe, we find *Tiberius Nero*, a man of the ſame ſtamp, and colour, drunk in blood, yet ſwiming in proſperity. None more cruel yet few more ſucceſful in their cruelties. One that ſhortned many a life, yet had his own ſtill lengthned, as if he had outſtript not only halfe, but all his dayes having ſeen beyond ſeventy and odd years.* But alas, halfe that life was not his, though he lived it. For what was he, but as it were dead while he liv'd, the torments of whoſe inward life, reſembled more, the vexings and cryings of a ſoul in Hell, then this outward life could do the pleaſures, and felicities, of an Emperor on his throne? a taſt of which, *Suetonius* gives us in* *a letter* of his, to the *Senate*. But looking neerer home, we may ſee in our Engliſh Chronicles, Queen *Mary* and her Council, hewing out their way to *Rome*, through the blood of the Martyrs. But (God be thanked) we may ſee alſo, that it was but half an age, or leſſe, before thoſe blood-ſuckers, were made objects of vengeance, for all they had ſhed, and ſo their ruins became the prey of mortality even as they had prey'd on the ruins of others.

(*a*) Cha. 2. His reward.

(*b*) Cha. 31. 2, 3, 4. 6. *Herod agris.* Acts 12. 1, 2, 3, 4, &c. His murders.

(*c*) ver. 2. 3. His puniſhment.

Of *Tiberius Nero*. His murthers. And miſery.

* Suet in lib. c. 6. 7. *Quid ſcribam vobis P.C. aut quomodo ſcribam, aut quid omnino non ſcribam hoc tempore dii me dicque pejus perdant quam perire quotidie ſentio ſi ſcio.*

Q. Mary. Her oppreſſions and her puniſhments.

Sect. 2. 2. *Rebels* are ſuch, who care for no crownes ſo much as earthly ones, and prize no honours, and no dominions, like thoſe of this world; and therefore bend all their wits, and ſpend all their time, in purſuit of ter-

Blood-guiltineſs of rebels.

restrial, and worldly advancements. Hence it comes to passe that there is no life, can be so sacred, through the divine authority it wears; or so precious, through the divine vertues it beares, but these villaines clawes dare tear in pieces, to make the readier, and faster way, to the satisfiing, their ambitious lusts. So resplendent in the eyes of *Absalom*, was the beauty of a diadem, that the blood of an (*d*) *elder brother*, and the (*e*) *death of a deareſt father*, were most villanously contrived, to part it. Conscience could not but tell him, the hainousnes of the sin, but (it seems) could not compel him, to hold his hands, his fathers (*f*) *merits* could not diswade him, & that with vehement objurgation, of his demerits, but (it seems) could not perswade him to forbear his villanyes. But in defiance of conscience, and despight of merits, and all that could intreat him, to the contrary, he was resolved to hasten both his soveraign, and his father to his funeral, though (*g*) *twenty thousand funerals* were set on work, to bring't about. But the very trees abhorred his villanies, and the *dumb boughs*, as ashamed of his wickednes, held him, while *Job kil'd* him. *Jeroboam* was infected with the same itch, and therefore scratcht with the like claws, to please his sore. The blood of (*h*) *Adoram* (it seems) was but a break fast, to his future bloodsheds. The *King* was forc't to loose (*i*) *ten tribes*, to save one life from his paws. The *Priests* & *Levites* also were driven to fly by his fury from their whole estates, to overtake their safety. But (*k*) *five hundred thousand* fellow subjects, were most inhumainely constrain'd, to sell their lives, to satisfie, one mans rebellious lusts; and to spend their blood, to save a rebel, in the throne. But yet after a little while, he that made so much blood-shed, and yet prospered, lost both *prosperity*, and his (*l*) *own blood*; and that greatnesse which cost so many lives, in the building, was tumbled, into mortality, and all the (*m*) *lives* that were *related* to it. *Jehu* would be a King too, and that with (*n*) *more haſt* then *honesty*. And therefore was not ashamed, to (*o*) *shoot an arrow*, into his *master* sides. But the blood which that arrow drew, proud fatal, both to the sides (*p*) of *him* and *his*, though not totally, till the *fourth generation*, yet wofully, before the (*q*) *first* was half over. At *Rome* the whole *Se-*

And first of *Absalon*.
d 2 Sam. 3.28. 29.
e Cha. 17.1, 2, 3, 4.
f Cha. 14.33, and Cha. 15.9. *Absaloms* inhumanity.
g Cha. 18.7.
His reward of *Jeroboam*.
His rapines, 2 Chro. 10, 18.
h vers. 1.8.19
i Cha. 12.13. 17,
k Cha. 14. 17. His ruine.
l vers. 20.
m 1 Kin. 15.27. 29. *of Jehu*.
n 2 Kin. 9.13, 14. His regicide.
o vers. 24. His reward.
p Hos. 1.4.
q 2 Kin. 15, 8, 9, 10. Cha. 10.32.

nate, were once guilty of their * *masters* murder. Yet (though 'twas but *Cesars* blood, and an infidels fall, which they had contrived, that blood cost them *their's*, blood for blood; and that fall prou'd fatal to them all, so that, not one of them, *di'd in bed*, but all fell *before their time*. *Richard* the third in *England*, was a bloody *Richard*, and a butcherly rebel, whose ambitious head, and bloody hands the blood of Kings and neareſt relations, were moſt miſerably forc't, to feel and rue. But mortality was not long before it met him, and paid him for all together, in his own coyne. Laſtly, the (r) *preſumptuous little horn*, hath bor'd through the ſides of a *threefold King*, ſlain the (s) *two witneſſes*; and almoſt worn out the ſaints. But envy not at his proſperity, neither fret becauſe of his evil doings, for yet (i) *three days and an half*, and he and his ſhall be *conſumed*.

Of the ſenate at *Rome*.
*Sueton and *Plutarch*.
* Their murder and ruines.
Speed and others *Rich. the 3. His villanys, his puniſhment.
Of the little horn.
r Dan. 7, 8.
Its maſacres.
ſ Rev. 11, 7.
t Dan. 7. 25.
i verſ. 25, 26.
Its fall.

Sect. 3. *Thieves* are ſuch who build their hopes upon other mens mony, and eſtates, more then their own. And therefore make it their trade, to take rather then to earn; and to rob, rather then to buy. In purſuit of which kind of trading, they ſtick not to murder the maſter, rather then to want his mony, and maintenance, and to make away the heir, rather then miſſe of the inheritance. Thus *Ahab*, and *Jezabel*, firſt ceaſed on (u) *Naboths blood*, that ſo they might the eaſlyer ceaſe on his *vineyard*; but the blood of *Naboth*, ſoon coſt them *both* the (*) *loſſe of theirs*, and all their *brood* to boot. Thus alſo the *husbandmen*, or *Farmers* in the goſpel, firſt kil'd the (x) *ſervants*, and then the *heir*, to get the *inheritance*. But though they thrived, upon their purchaſe for a while, yet by and by they (y) *loſt*, both *it*, and their *lives*.

Blood-guiltines of thieves.
Ahab and *Jezabel*.
u 1 Kin. 21. 12, 13.
verſ. 15. 16.
* ver. 19. to the end.
Husbandmen.
x Mat. 21. 35, 36.
verſ. 38. 39.
y Luk. 20. 16.

Sect. 4 *Anger reſteth in the z boſome of fools*. It is the fruit of pride and nurſe of ſtrife, and debate. Angry men are ſuch whoſe high minds, make but a word, and a blow. If you vexe them, they'l box you; if you anger them they'l murder you. (a) *A ſtone is heavy*, (ſaith Solomon) *and the ſand is weighty, but a fooles wrath is heavier then both. Wrath is cruel, and anger is outragious, but envy*, (which is an anger of long continuance, laſting into cold blood) *who can ſtand before?* for no other reaſon, but his *righteouſneſs*,

Blood-guiltineſs of angry men.
z Eccle. 7. 9.
a Pro. 27. 34.

Cain.
(*a*) 1 Joh. 3. 12
(*b*) Gen 4, 5, 8.
ver. 10, 11, 12.
Simeon and *Levi.*
(*c*) Gen 34. 8, to the 24.
(*d*) ver. 25. 26.
(*e*) Gen. 49. 5, 6, 7.

Cain was (*a*) *angry* with his brother, and *slew* him, but therefore he become a (*b*) *vagabond*, and (as is thought) was slain by *Lamech*. *Schechem* did but alure their sister into his *embracements* and offered the (*c*) *change* of his *religion* to expiate the wrong. Yet both *he* and his *father*, and all his citty, were horribly (*d*) *murdered*, by angry *Simeon* and *Levi*. But for their anger, and *murther*, their *father curst* them, and with a (*e*) curse, both they, and theirs, were *scattered in Jacob*, and *divided in Israel*.

Thus having discovered the murtherer, and his wayes, the streames of blood, and their several fountaines. I am now to proceed, unto the Hypocrite or deceitful man.

CHAP. III.

SECT. I.

The hypocrite in's colours.
(*e*) Pro. 26. 23, 24, 25, 26, 27.

SEct. 1. An Hypocrite is a man that (*e*) *dissembleth with his lips, and layeth up deceit in his hart, yet beareth hatred. Though he speaketh never so fair, thers is no lesse belief in him*, for when he is at best, there are no lesse *then seven abominations in his heart*. Solomon compares himself (therefore) to a *potsheard, covered with silver*. For he hath *shining lips but a wicked heart*. But what becomes of him? *time shall proclaim his wickednesse*, unto all the world, and the *stone he rolled upon his neighbour, shall return upon him*; and in the pit, *he digged for another, shall he be taken*. His (*f*) *triumphing is but short*, (saith Zopher) *and his joy but momentany. Though his excellency mount into the heavens, and his head do touch the clouds, yet he perishes like his dung*, and they *that saw him shall say, where is he? He is fled away like a dream, and the eye that saw him, shall see him no more. his children shall seek to please the poor, and his hands shall restore, his ill gotten goods, his bones are full of his youthful sin, and therefore lye down in the dust with him, he hath swallowed down riches, but shall vomit them up again, God shall cast them out of his belly, that which he laboured for shall be restored, and he shall have no joy in it. Because he hath oppressed the poor, and taken by violence, an house that he builded*

(*f*) Joh. 20. 5, 6, 7, 8, 9, 10, 11, 15, 18, 19.

builded not, surely quietnesse shall not possess his belly, and that which he desired shall not be saved. In the fulnesse of his suffi- 20,22,26,27,
ciency he shall be in want; and every hand of the wicked 28.
shall come upon him. All darknesse shall inhabit his secret places, and a fire not blown shall consume him, and the remnant of his tabernacle shall fare the worse for him. The heavens shall reveal his iniquity, and the earth shall rise up against him. The increase of his house shall vanish, and flow away in the day of Gods vengance against him. The proof of which will farther appear and be illustrated in these following examples.

Sect. 2. Tyrants and oppressors, cannot but know, the uglinesse of their tyranny, and oppression. And therefore are careful to be mask't in hypocrisie, to cloak their vilany. *Saul* was excellent at this play. For 1, How craftily did he (*f*) *refuse, and hide himself* from, that which he most desired, and pursued; *Am not I a Benjamite* (said he to Samuel) *of the smallest of all the tribes* or counties *of Israel? And is not my family the least of all families, of the tribe of Benjamine?* As if he had said, I am but a mean person, a broken gentleman, of a younger house; a bakers, brewers, graziers son, or some such like, who am set to look *asses*; *why then talk'st thou with me of a kingdome?* what humility, what modesty was here, who would have thought to see butter melt, in such a mans mouth as this? Nay more, when the crown courted him, he (*g*) *hid himself* from it. Yea, but where was it, but where it could not (*h*) *fail but find him*? 2. How softly did he sit the throne? how sweetly did he become it? how courtiously did he bestow his favours, and *forgive* his *foes*? *who* (*i*) *was it that said* (said some) *shall Saul reign over us? bring him hither, that we may kill him.* No, (saith Saul) (*k*) *There shall not a man tast death to day*, but why? *because* (saith he) *to day the Lord hath wrought salvation in Israel.* And therefore no man shall dye to day for Gods sake. He did not magnifie himself, saying, *Saul* hath wrought salvation, but God (saith he) hath done it. Who could have taken such a man, for any thing but a godly man, who gave God such glory of his victories, and his very foes such benefit

Hypocrisie of tyrants.

And first of *Saul*.

(*f*) 1 Sam. 9. 21.

His dissembling modesty

(*g*) Cho. 10. 22

(*g*) ver. 23.

his hypocritical courtisie.

(*h*) Cha. 11. 12.

(*i*) ver. 13.

benefit of his mercy? yea, but who were thoſe he dealt ſo kindly with; but (*l*) *men of Belial*? men whoſe lives would but diſgrace his foes, and commend his friends, and mercy to whom would magnifie him, but deſtroy them. But for vertuous *David*, and the *ſacred Prieſts*, that never wronged him, he had neither mercy, pity, nor juſtice, to bequeath.

m Cha.10.27.

His valour.

3. How valiantly did he weild his ſword, which ſeldome or never (*m*) *returned empty* or *unbloody, from the ſlaughter of the enemy*? what execution on the (*n*) *Ammonites*, (*o*) what ſlaughters on the *Philiſtines*, what confuſions on every ſide, did his weapons make both among the (*p*) *Moabites*, *Syrians*, *Edomites*, and who not that had any thing to do with him? for *which way ſoever he turn'd, like wicked men he handled them all*. So that for (*i*) *boldneſſe* of valour, *braveneſs* of policy, (*b*) *diligence* in battel, and excellency of warlike diſcipline, who could out match him? yet this is he who (*b*) *turned his back* unto the Lord, and *fled* from his *precepts*.

m 2 Sam.1.22.
n 1 Sam.11 11.
o Cha. 14.20.
p verſ.47.
i Cha.11.7, to the 11.
m Cha.14.52. and rebellion.
b Cha.15.23.
i 1 Sam.1.24.

The benefit of his government, and danger therof.

4. How profitable for his country, did he manage his government, by whoſe induſtry, the (*m*) *people were cloathed in ſcarlet*, and ſat down with ornaments of Gold, on their apparel; yet this is he, that was cloathed in cruelty, and clad with meer hypocriſie, and oppreſſion.

m Sam.14,35.
b verſ.37.

5. How piouſly did he hold his ſcepter? his (*m*) *Alters* were to be ſeen; his (*b*) *prayers* were to be heard, (*w*) *his ſacrifices* were to be taſted, his (*m*) *zeal* was to be felt; *His* (*b*) *tears of repentance* were to be pitied, but above all, the ſanctity of his lips, was to be admired; (*i*) *go* (ſaith he to *David*) when he went to fight againſt the Philiſtine, *and the Lord be with thee*. And again (ſpeaking to *David*) (*m*) *Behold my daughter Merab, I will give her thee, only be thou valiant for me and fight the Lords battels*. And when *David*, was in *Keilah*, (b) *God* (ſaith he) *hath delivered him into my hands*. And when the *Ziphims*, diſcovered *David*, (*i*) *Bleſſed be ye of the Lord* (ſaith he) and ſpeaking to *David*, after he had ſpared him in the cave, how kindly did he open himſelf? *is this thy* (*m*) *voice my Lord, ſaid he* and he *wept ſaying the Lord reward thee*, &c. And another time ſpeaking to *David*, (*b*) *bleſſed be thou my ſon David*, (ſaith he) *thou ſhalt both do great things, and alſo ſhalt*

w Cha.13.12. Cha.14.24, 39, &c.
m Cha.15.30, 31. and Cha. 24 16, &c.
i Cha.17.37.
m Cha.18.17,

His piety.

b Cha.23.7.
i verſ.21.
m Cha. 24.16, 19,20,21.
b Cha 26.25.

ſtill

ſtill prevail. Who could have ſaid more? what could have been ſpoken better? ſuch command of his teares, at every turn; ſuch rule, and maſtery, over his paſſions upon all occaſions, ſuch excellency in his tongue, as he had; ſo ſacred in his diſcourſe of God, and ſo intimate in his diſcourſe with God, as he was, who could but admire him? yet this is that hypocrite, who envyed good *David*, for nothing but his goodneſſe, calling him reproachfully, *the ſon (i) of Jeſſe*, though he knew him to be a *Kings (m) ſon* in law, and next *heir to the (b) crown*, who ſlew the *(i) Lords Prieſts*, for nothing but their innocency, and neglected the Lords tabernacle, and ſought unto a *(m) witch*. 6. How divinely did he uſe his *tongue*, how well did he become the gown, who was a *Saul* among the *(l) prophets*, as well as among the *witches*, a *Saul* hath *propheci'd* as well as fought, and that would uſe the pulpit, as well as the camp? But yet who was he but the *ſon of (i) Kiſh*? one whom (it ſeems) the people had often known among *prophane perſons*; and therefore wondred to hear of, among the prophets; one that perſecuted as well as preach'd, and that was a murderer more then a prophet; and therefore one that propheci'd but meerly for his profit, and prov'd to be no better then a perfect hypocrite, and therfore being ſuch an hypocrite, *both a bloody and deceitful wretch*. 'Tis no wonder that (m) on *mount Gilboa*, he at laſt drop't down *ſlain*, and that with his own ſword, partly by his *own hands*, by the *ſides of his* three ſons, before his time, by a moſt fearful end.

And hypocriſie.

i Cha. 22. 7.
m Cha. 18. 27.
b Cha. 24. 21.
i Cha. 22. 18.
m Cha. 28. 7, &c.

His excellency of propheſie

l Cha. 10. 10, 11, 12. and Cha. 19. 23, 24.

And profanes.

i Cha. 10. 11, 12

His fearful end.

m Cha. 31. 1, 2, 3, 4, 5.

Sect. 3. **Tiberius* the worſt of men, as bad as he was, yet wanted not a mask to hide his baſeneſſe. How learned was his lips? how manful were his hands, when he was no Emperour; how mannerly did he ſteal, in poſſeſſion of his Empire? 'Twas given him, yet he would not take it, he was pul'd upon it, and yet hung back. They gave him honors, but he refuſed them, they'd have made him ſtatues, but he ſcorned them. They pray'd him, but it troubl'd him to hear it. They gainſaid him, but could not offend him, they ſpake ill of him, but could not diſcontent him. He reverenc't the *Senate*, ruinated robbers, rectify'd the courts of juſtice, reliev'd

Of *Tiberius Nero*.

* *Cornel. tacit.* in vit. liber.

His admirable diſſimulation.

His ſeeming good deeds.

relievd the city with his charity; and yet all this, was but *Tiberius Nero*, not unfitly called *Biberius mero*, the deceipt of as very a wretch, as ever livd, whose murders, rapines, covetousnesse, adulteries, gluttony, and infinite abominations, would make one loath to read them. This was an hypocrite, to some purpose, and yet this hypocrites lips wanted not good council to his successor, on his death bed. But neither that, nor his former cheats, could save or help him; when death came to tell him, that the joy and triumphs of an hypocrite, must last but for a moment.

His abominations.

And his fall.

Of Herod Agrippa.

(o) Acts, 12. 21, 22.

(p) ver. 1. 2.

(q) ver. 23.

Sect. 4. *Herod Agrippa*, sate on his throne, counted for a (o) *God* while a Gospel-preacher lay upon a (p) *scaffold* dying as an enemy to the Jewish state. But notwithstanding all his policy and power, all his flatteryand applause, and all his seeming goodnesse and vertue, being but an hypocrite and not a diety, the (q) wormes eat him before his time.

CHAP. IIII.

SECT. I.

Hbpocrisie of rebels.

Sect. 1. Rebels and ambitious men, cannot deny, that their lusts are labyrinths of villany, and their murthers, are matter of mischief, and abomination. And therefore are necessitated, to learn the art of hypocrisie, to cloak their knavery: 'twas *Korahs* ambition, to be as *high* as *Aaron*; and *Diotrephes* lust, to be as great in the Churches as *St. John*, But because they could not be so, therefore, (r) *ye take to much upon you ye sons of Levi*, (said the one,) *ye* (s) *Apostles of the Church*, (said the other.) *Korah* (Ile warrant you) would not have heen *High Priest*, if he might, nor *Diotrephes an Apostle*, thoughhe had been intreated: no, for *High priesthood* in the law, and *Arch-bishop* in the *Gospel* (it seems) were antichristian things in their eyes. For what say they? *Is not all the congregation holy, every one of them*, are they not all knowing men, every Priest and every

And first of *Korah*, and *Diotrephes* their dissimulation.

(r) Num. 16. 3.

(s) 3 Joh. 9. 10.

Their pretences.

every Presbiter among them? what need then any *High*, or *Arch* perſons among us, to be above their fellows? Oh what *humble*, what good men were theſe? yea one would think ſo. But alas, The *Holy Ghoſt* ſaw through their *hypocriſie*, and therefore (t) *cleft the ground*, to bury a *live* ſuch lying and irreligious hypocrites. Their hypocriſie and ruin (t) Num.16.

Sect. 2. (u) *O that I were made a judge* (ſaid Abſhalom) not that he cared for *judgſhip*, nor that he had any thoughts of dethroning his king: Oh no, it was far from him, to harbour ſuch thoughts (at leaſt as he pretended) in his ſo religious, and ſacred breaſt. There was (it ſeems) *Joab*, *Abiſhai*, *Ittai*, the *Gittite*, and others, who wete evil counſellours at court and about the King, by reaſon of whom, (though the King was a good man, yet) bad things were done; for when poor men, and eſpecially the honeſt party came to the *gates*, for *juſtice*, (*though their* (w) *matters were good, and right, yet ſaid he, there was no man deputed to do juſtice for them.* Not for ambition therefore, but for *juſtice*, and theſe *good mens* ſakes, *Abſhalom* was thruſt upon the deſire of judgſhip. Therefore he (x) *did obeyſance* to them *who came for judgment*, and *kiſſed* thoſe who *lay at the gate for juſtice.* Oh, what a careful man for his country, was here? what an incomparably courteous man, was this; But alas, (it ſeems) he did *obeyſance* for nothing but to get *obedience*; *and gave them kiſſes*, for nothing, but to wooe their ſervice; He offered them his lips, but to get their hand, and gave them his hand, but to *ſteal their hearts*; that ſo being armed with their hands, and hearts, he might the eaſlyer become their king. And ſo, all his care was but craft, and his beſt courteſie meer hypocriſie. *I have* (y) *vowed a vowe*, (ſaid he to the king,) *I pray thee let me go pay it to the Lord.* What can be more religious, then vows? And what can be more obedient, then asking leave to pay them? therefore (z) *go in peace*, (ſaid the king) and ſo he went but it was for war. His pretence, was paying a vow, but his intent was repaying villany, his mouth proclaim'd *religion*, and *reformation*, but his heart deviz'd nothing but rebellion. For having firſt *ſtolen* (a) *the peoples hearts*, and then ceaz'd on the (b) *Kings townes, armes lands*, Of *Abſhalom.* (u) 2 Sam.15. 4. His hypocritical pretence. (w) ver.3. (x) ver. 5.5. His taking craft. His abominable hypocriſie. (y) ver,7.8. (z) ver.9. a ver.11.12. b Cha.16.15, 21. and 18.1,2, 3,4,5.

lands, and forts, and all that he could get from him; he that ere while complained ſo much, for want of juſtice, made others ſee and (c) *complain of his injuſtice.* And he that was ere while ſo religious, ſoon ſhewed himſelf *as much* (d) *prophane.* He pretended to ſerve religion, but was religious for nothing but to ſerve himſelf. He ſerv'd the people, but 'twas for nothing, but to make them ſerve his turn. By ſhews of religion, he won the people, and by the help of the people, he baniſh't the king, and ſet himſelf in's fathers ſeat. But being ſet, all his religion proved but rebellion, and all his love unto the people, proved but allurements, to their ruine, all his vertues proved but flatteries, and all his vows proved meer hypocriſies. But did he proſper? no rather quite contrary. For he which got ſo many people by kiſſes and flattery, *left* both *himſelf*, & *all the people that follow'd* him, by (e) *Gods judgments* on his hypocriſie. For as he diſſembled, to contrive his greatneſs, ſo greatneſs did but diſſemble with him, to contrive his fall. He wiſh't to be a judge and was ſo, & wanted neither men, nor means to mannage his judgſhip; but as he had conſpire d againſt his *father*, to dethrone him; ſo the very (f) *Beaſt* he rod on, conſpired againſt the conſpirer, to *deſtroy* him. His army maintain'd his villany, and fought againſt their ſoveraign, to crown his conſpiracy with victory yet every tree became a gibbet, and every bough an hangman, and the beaſts they rod on, turned into carts, to carry them all to execution. *b*

(c) verſ. 11. 12.
(d) Cha 15. 15, 21, and 18, 1, 2, 34, 5.
(e) Cha. 15. 14, to 23.
(f) Cha. 10. 22.
(g) Cha. 18. 7, to 14.
His woful end.
(h) ver. 9,

Of *Jeroboam.*

Sect. 3. *Jeroboam* was but a (g) *ſervant*, and a *ſubject*, yet was ambitious to be a *maſter*, and a *king*. But how ſhould ambition reach its aime? alas, villany never wants its policy. Thy (h) *father* (ſaith he to king *Rehoboam*) *made your yoke grievous; now make thou the grievous ſervtude of thy father lighter, and his ſore yoke eaſ'yer; and we will ſerve thee.* Alas, good *Jeroboam*, he was no man of *ambition*, he car'd not for a crown. But alas, the crown incroach't and ſo the people were wrong'd. Let but the *grievances of the people, be remedied*, and he would be contented. But ah, villany, what *grievances*, what *yoke*, hadſt thou to complain of? was not (i) *Solomon Rehoboams father*?

(i) 1 Kin. 11. 26, 27, 28. and verſ. 37
His neat pretence.
(k) Cha. 12, 4.
But moſt falſly pretended.
(l) Cha. 11. 34.
(m) Cha. 47.

and

and were not his (k) *victuals*, the greateſt, charge thy *people*, were put to pay him? where then are thy grievances? loe, (l) *trading was promoted*, and ſo the *merchants* were encouraged, (m) *husbandmen* were enriched, and *all men* thrived, the ſouldiers were well *diſciplin'd*, *armes* and *ammunition plentifully prepared*, *horſes* provided, Townes *and caſtles builded*, *ſhipping increaſed*, *the temple erected*, and *religion ſetled*, *the city fortifi'd*, and the citizens were exalted; the *nation were renouned*, *far* and near; the *Canaanites* were *ſubdued* in all places, *and put to tribute*, all things were ſet in order, and *Silver*, and *Gold*, like *Stones*, was ſtrewed in *Jeruſalem*; and all this done by the *wiſdome*, and *good government* of *Solomon*. And yet it ſeems the very meat he eat, was thought too much for all his merits; he that built *God* an *houſe* was thought unworthy of an houſe to dwel in; he that fed the people, was thought unfit to eat with them; & he that ſerved all men with his (n) *wiſdome*, was thought unmeet to have a ſerving man: but to his ſon, it muſt be ſaid, *remedy the grievances thy father layd upon us*, & *then thou ſhalt be ſerved*. It ſeems *hypocriſie*, is a notable husband, that can raiſe mountaines of crys and clamour, out of meaneſt molehils; and a ſhrewd houswife, that can ſpin whole volumes of inditements, out of very leaves and ſtraws. It cannot be doubted, but in great undertakings, ſuch as *Solomon* was at the foundation of, there could not but be ſome miſcarriages? and among ſo many officers, that *Solomon* kept in pay, there could not be but ſome vicious, and diſorderly perſons; and under ſo much proſperity, and advancement, as *Solomon* had attaine d to, there could not but be many temptations; and from hence, at leaſt, ſome defaults. But (it ſeems) ſmall holes, by the proſpective of hypocriſie, ſeemed huge ones in *Jeroboams eys*, and huge enough to complain thorough, and ſay, *remedy the grievances*, &c. God indeed had promiſed him a crown? And a crown, no doubt, by lawful means, he might have had, had he but ſtay'd the time, & uſed the right means. But he would not, and did not ſo, no not ſo much as with *David* to ſay, *ſhall I* (o) *go?* or *ſhall I not?* ſhall I accept the crown, or muſt I ſtay? but leaving the Lord, and leaning to his *lips* he goes the next way to work, and takes the firſt opportu-

(k) Cha. 9. 26, 27, 28.
(l) Cha. 10. 22, 28, 29.
(m) ver. 27. Cha. 4. 25.
ver. 26. Cha 9. 22.
ver. 15. 16, 17, 18, 19.
Cha. 7. Cha 8. Cha. 9. 25.
ver. 20. 21.
Cha. 10. 27.
(g) ver. 24.

Wherein his firſt fault conſiſted

(o) 2 Sam. 2. 1.

nity of working, and ſays, *remedy the grievances, and we will ſerve thee*, but otherwiſe look to thy ſelf. But oh *Jeroboam* thou lyedſt in thy heart. For thou waſt (*p*) *reſolved aforehand*, whether with a remedy or without it, to *leave* thy king to be a king thy ſelfe. For when the king was removed, thou wouldeſt keep the grievances ſtill, and grieve the people tenfold more, then either *David* or *Solomon* had done before thee. And therefore twas not thy love to a remedy, but a pretence for thy hypocriſie, which taught thee to ſay, *remedy the grievances*, and we will ſerve thee.

(*p*) 1 Kin. 12. 4. with the 16.

The fruits of his hypocriſie. (*q*) 1 Kin. 12. 18.

The firſt that felt the teeth of his hypocriſie, was (*q*) *Adoram*. What, had he been ſome ill counſeller to his king, about the grievances? and did he ſo provoke the ſtones, that cauſed his blood? it may be it was ſo pretended, but the truth is, thoſe rare *reformers* of grievances made the ſubjects ſmart, for nothing but his *maſters ſake*. The *Prieſts* (its like) were charged with guilt of grievances too, and therefore were (*r*) *forc't* to follow either their *king* in his *flight*, or *Adoram* to his grave. Thus *king* and *prieſts* were pack't away one after another. Perhaps the Prieſts were (*s*) *ſequeſtred*, and *baniſh't*, for *ſticking to their king*, or it may be the King was hated, for (*t*) *ſtanding for the Prieſts*. But howſoever it was, firſt rebellion would admit of no heads, no overſeers, either in *ſtate* or *Church*, and therefore ſtruke at both. And then hyocriſie opened her box, and apply'd, ſalve to all ſores. The king was *thruſt off*, but why? not through their fault, Ile warrant you, but his ſin, and Gods providence, not that they hated kingly government, but the ill governour. For one king being dethron'd and another in the throne, and ſo the throne in *a good hand*, kingly government was (*u*) *not diſliked*. The Prieſts were caſt out, root, and branch, but why; not through their fault that caſt them out, nor for the *Prieſts* fault, that were caſt out, (for then the good Prieſts would have been excuſed, though the bad were rejected) but the fault (it ſeems) was in the *Prieſthood*; King *David* & *Solomon*, had ty'd the people to a (*w*) *place* of worſhip, had ordered he Prieſts into their (*x*) *courſes* and *orders*, maintain'd their maintenance and increaſed their dignity, and contrived

(*r*) 2 Chro. 11. 14. Cha. 13. 9.

(*ſ*) 1 Kin. 11. 26. 27.

(*t*) 2 Chro. 11. 13.

(*u*) 1 Kin. 12. 20.

(*w*) Cha. 8. 29 30, &c. Chro. 24. Cha. 25.

(*x*) Ch. 23. 25, 26.

trived many things decent and neceſſary, for the uſe of the Church, which in *Moſes* law were not commanded, but *Jeroboam* took offence at it. All was but *ſuperſtition* and *willworſhip* in his eys, tis (y) *too much* (ſaid he) *for you to go to Jeruſalem to worſhip*, too much for you to pay *tyths* to the *Prieſts*, too much for you to keep *three holydays in a year Behold thy God O Iſrael which brought thee out of the land of Egypt.* And therefore 1. he eaſed his people of that yoke, allowing them to ſacrifice in any place, where they would, (z) at *Dan* and *Bethel* as well as at *Jeruſalem*, in a *ſtable* as well as a *temple*, by a player, as well as a *Prieſt.* And 2. He put down the orders of the (a) *Prieſthood*, and *aboliſhed* the ordinance of *Prieſtly conſecration*, for that (it ſeems) was too much to; and ſo the (b) *loweſt of the people Tinkers*, and *Coblers*, or any body that would, conſecrated one another, (which is as much as to ſay, they were not *conſecrated*, yet) were licen't to leap into pulpits, and to offer at the *Altars* which he had made. And 3. He *chang'd times* too, as well as *laws*, and abrogating the old, ſet up *new* (c) *holydays* in his Church; and ſo brought in a new religion, and new Prieſts, new holydays, new altars; and a new worſhip as well as a new King. And this was *Jeroboams* reformation: and ſo next unto that of *Korah* & his company (who would have erected a *paraty*, in the Prieſthood.) *Jeroboams* reformation, which made an *univerſality* of Prieſts, was the firſt (according to the account of that godly age) that ever was in the world. Yea, but what ſaith the *holy Ghoſt*? *Jeroboam the ſon of Nebat, that made Iſrael to ſin.* How? ſuch a reformer of religion, and yet a ſinner, how can that be? alas all his reformation was nothing, but meer deformation, and all his religion was nothing but hypocriſie. And therefore Oh what an horrible hypocrite have we here. But laſtly, Such as were his hypocriſies, ſuch were his Plagues, for as he had deſtroyed the truth, to bring in error, ſo his hypocriſie, and his ſin, utterly (d) *deſtroyed both him and all his houſe for ever.* For though he liv'd to ſee the thriving of his villany, yet in the end both he and all his were *wholy ſwept* into untimely ends, without the (e) *leaving of a man, to piſſe againſt the wall.* And though he died in his bed, yet being dead, *his* (f) *conſolations* ended.

The ſubtilty of his ſecond pretence.

(y) ver. 29. 30.

(a) ver. 28.

(b) ver. 21.

(c) ver. 32. 33.

But the wickedneſſe hereof

(c) 1 Kin. 12. 28.

His fatal end.

(d) Cha. 13. 33, 34.

(e) Chro. 13. 20. 1 Kin. 15. 27, 28, 29, 30.

(f) Luk. 6. 24.

Sect.

Of *Jehu.*

(g) 2 Kin. 9. 6 7.

(g) Eccl. 8. 5 2 Sam. 2. 1.

(h) 2. Kin. 9. 11.

His firſt error.

(i) ver. 10. 11, 12.

(k) ver. 24.

(l) ver. 24.

(m) ver. 33.

His wickedneſſe.

(u) Cha. 10. 7. 8, 9.

(o) ver. 9.

(p) ver. 29.

(q) 1 Kin. 16. 28.

(r) 2 Kin. 9. 24.

His hypocriſie whereby he clea'kt it.

(ſ) Cha. 10. 10.

(t) ver. 16.

(u) Ecc. 8. 2. ver. 4. Exo. 22. 28.

(w) Deut. 20. 10, 11. and Cha. 24. 16.

(x) 2 Kin. 10. 11.

Sect. 4. *Jehu* (g) was *invited* into the *throne*; and had he but ſtayed the right * *time*, and uſed the right means, he might juſtly have been inthroned. *Ahabs brood* he *might have executed*, but at what time, and in what manner, ſhould firſt have been asked. He was anointed though by a *Prophet indeed*, yet by nothing but a (h) *madman*, by gueſſe, and yet without examining either the *authority* of the unction, or the *time* and *manner* of its intention. He took his opportunity to be ſaluted (i) *Jehu the king*; and preſently ceazed on his advantage, to (k) *murder his maſter* who was his *king*. (l) *Ahaziah* too being in his way, dyed by his *precept* to clear his way. And (m) *Iezabel* the queen mother, the next way *out of the window*, into *mortality*, without ſo much as warning to repent of her iniquity, was thrown down by his bloody lips. The (u) *heads* alſo of all *Ahabs ſeed*, both good and bad, harmleſſe, as well as harmful, without ſo much as a queſtion what they had done, *fell from their ſhoulders*, by his letters, and lay on *heaps at his appointment*. Nay the hangman over took the thief, and outwent him too, both in blood and villany. For *Ahab*, murdered but his *ſubjects*, but (o) *Jehu* ſlew his king, *Ahab* kildby *falſe witneſſe*, but *Jehu* without witneſſe. *Ahab* was an *Idolater*, and *Jehu* (p) *but little better*; but *Ahab* came to his crown by (q) *ſucceſſion*, and *Jehu* to his by (r) *blood* and *rebellion*. But *Jehu*, had a cloak for all his villany, and *Ahab* none; *Ahab* was a *wolf*, and ſhewed it, but *Jehu* was a Divel, and yet could conceal it: He had *kil'd his maſter*, and many more and yet could ſay, what is (ſ) *all this*, but that *which the Lord hath ſaid? I have ſlain*, but *tis the Lord hath brought it about, as he ſpake by his ſervant Elijah*. (t) *Come ſee the zeal* (ſaid he to *Jehonadab*) *that I have for the Lord*. He had *kil'd his maſter*, both contrary to his (u) *oath*, and Gods commandment, yet 'twas his *zeal for God*, that did it. He had kil'd king *Amaziah* his brethren, contrary to the *law of* (w) *God* and *nature*, yet that was but *zeal* neither; he had murther'd all the (x) *familiars* and *acquaintance of Ahab*, as well as his *kindred* and that without any *provocation*, or any *prediction* of the prophets to that purpoſe, yet all this was *zeal too*. He had acted all his

his murthers upon the bare prediction of a (*b*) meer *mad-fellow* in appearance, without either inquiry or diſcovery of its truth, and without either warrant, for time when, or form how, yet all was *zeal* ſtill, and that *for the Lord.* He murder'd the *Baalites* by vertue of a (*x*) *lye*, and not *law*, and pul'd down *Baal*, but to ſet up (*a*) *Jeroboams calf*; yet all was nothing, but *zeal* ſtill. Laſtly, he kept out the *Prieſts* of the Lord, and kept up the (*b*) *loweſt of the people*, in the *Prieſthood*, yet ſtill all was *zeal.* But indeed all was nothing but hypocriſie, moſt horrible hypocriſie. And therefore though the thing done, was much of it (*c*) *right in the ſight of the Lord*, and therefore procur'd the doer a reward; Yet the *villain*, who did all meerly to ſerve his own turn, and the *manner* of doing all, both out of all good time, and form, were moſt odious in the ſight of God. And therefore both he, and all his *generations were* (*d*) *viſited* with Gods vengeance, for all *the blood*, that either by his *hands*, *lips*, *or letters*, had been ſhed at *Jezrael.* For though he dy'd in his bed, and ſome of his ſons after him. Yet when they dy'd they *had their reward*, and the (*e*) *fourth generation* far'd the worſe for his *blood-ſhed* and *hypocriſie.*

(*b*) Cha. 9. 10. 11.
(*x*) Cha 10. 18. to 25.
(*a*) ver. 29.
(*b*) ver 31.
(*c*) ver. 30.
His utter ruin.
(*d*) Hoſ. 1. 4.
(*e*) 1 Kin. 15. 8 9. 10. Hoſ. 1. 4.

Of the Phariſees.

Sect. 5. Who more devout then the *Phariſees*, who (*f*) pray'd ſo much, and (*g*) preach't ſo *often*, that who almoſt can exceed them? who greater *zealots* then they, who ſpent ſo much breath to *preach* the *law*, and ſo much *deny'd* themſelves to keep the (*h*) *Sabbath*, and travel'd ſo many miles to multiply their (*i*) *proſelites*, that what *Jeſuit*, or *Presbyterian* ever did more? who freer of vice and emptier of vanity then they, were whom either for (*k*) *injuſtice*, *extortion adultery* or the like, ſcarce any man could accuſe? who more (*l*) *charitable*, or who more (*m*) *juſt*, then they? what party in that age were more generally reputed, (*n*) *the Godly party*, then they were? they would not *eat* until they, (*o*) *waſht* and neither eat, nor *waſh with* (p) *publicans and ſinners.* Oh what a godly people were theſe! Ah, but they were hypocrites, who did all they did, for nothing but *applauſe*, and to be (*q*) *ſeen of men.* For why did they *faſt*, and *pray*, but to (*r*) *devour widdows houſes*?

(*f*) Mat. 23. 14.
(*g*) ver. 2. 3.
(*h*) Cha. 12. 1, 2.
(*i*) Cha. 23. 15.

Their wonderful ſeeming holineſſe.

(*k*) Luk. 18. 11.
(*l*) Mat. 6. 1.
(*m*) Cha. 23. 23.
(*n*) Joh. 7. 48, 49 and Cha. 12. 42. 43.
(*o*) Mat. 15. 2.
(*p*) Luk. 15. 1, 2.

Their damnable hypocriſies.

(*q*) Mat. 23. 5, 6.
(*r*) ver. 14.

and

and why did they preach, but to be (*s*) *prayſed?* they heap't up *proſelits*, but alas (*t*) *undid them.* They kept the *Sabbath*, but (*u*) *ſpoyl'd* it with their ſuperſtitious keeping. They fled *adultery*, yet follow'd (*w*) *oppreſſion*, avoided *extortion*, yet embrac't (*x*) *exceſs.* They refuſed *to ſwear*, yet lov'd to *lye.* They loathed *Taverns*, yet liked both (*y*) *gluttony*, and drunkenneſſe, They ran from *Idolatry*, yet run into (*z*) *ſacriledge.* They gave their *alms* but to gain (*a*) *applauſe*, and (*b*) *pai'd their tyths of anniſe, mint, and cummin*, but to excuſe from paying *their weightier matters, of juſtice, mercy, and fidelity.* They chargd our *Saviour*, 1. With (c) *gluttony*, and *winebibbing.* 2. For his *friendſhip* with (*d*) *publicans* and *ſinners.* 3. With (*e*) *ſabbath breaking.* 4. With (*f*) *Blaſphemy.* 5. For (*g*) *working with the Divel.* 6. For *perverting* (*h*) *the laws*, or being a *traytor to his country.* But why was it? not that their *king* and *our Chriſt* was ſo, but that being thought ſo they might the better and the ſooner, (*i*) *kill him*, and have his inheritance. And therefore *for* (*k*) *expediency* ſake, or *ſalute populi* as ſome have it, they *pleaded a neceſſity* of his death; and accordingly (*l*) *mock't, ſpit on, try'd, condemn'd, and kil'd*, him, whom (*m*) *no man could charg with any ſin:* and yet prevail'd, and proſper'd, and in their moſt notorious lys, were believed by the (*n*) *vulgar* people, this was their hyrocriſie, and thus it proſper'd, but how long did it laſt; and what became of it? 1. *Judas* that betrayed him, was betrayed by an halter, *Caiphas* the pretended *high prieſt*, and *preſident* of their *council*, who judged him, was quickly * diſplac't, and laid aſide. *Pontius Pilate*, the *general* of the ſouldiers, who condemned him was almoſt as ſoon jugled out of his * *office*, and *miſerably ended his life. Herod* that mock't him was baniſh't both his *kingdome* and *country*, and in a * *ſtrange country miſerably dy'd*; the *Phariſes* that undermined him were ſoon over top't. 1. By the (*m*) *ſadduces*, and then by the *ſeditions*, and ſo unthron'd; and laſtly, the curſed *Jews* that inprecated themſelves and *children, which the blame of his blood*, were almoſt (*n*) *miſerably famiſh't, ſlain, captiv'd, baniſh't*, and *diſperſ't*, into all corners of the world, *to be an hiſſing ſtock to all nations*, even

s ver. 15.
t Mat. 12. to 2.
u Cha. 23. 27.
w ver. 25.
x ver, 28.
y ver. 25.
z Rom. 2. 22.
a Mat. 6. 1, 2.
b Cha. 23. 23.
c Cha. 11. 19.
d Id.
e Cha. 12. 1, 2.
f Cha, 26. 85.
g Cha. 12. 24.
h Luk. 23. 2.
i Joh. 11. 47, 48.
k ver, 49. 50.
l Mat. 26. 67, 68.
Cha. 27. 26. &c
m Joh. 8. 46.
n Mat. 27. 20, 21, 22.
o ver. 3. 4, 5.
* *Joſeph. ant.* lib. 18. c. 8.
* *Joſ.* ant. l. 18 c. 7.
Euſeb. Eccl. Hiſt. l. 2. c. 7.
Joſeph. ant. l. 18. c. 14.
m Mat. 27. 25
Joſep. deb. Jud.
n Cha. 24. Joſes debel Jud.
Their fall.

even as they are unto this day. And thus *at their door, (n) lay all the blood that was ſhed, from the blood of Abel to the blood of Zacariah.* (n) Mat. 23. 35.

Sect. 6. But looking into ſtories of latter years, and hearkning to things done nearer home: the qualities of *Richard the third of England*, though utterly unworthy our imitation, yet may well deſerve our obſervation. This *Richard*, being an arch traytor, and perfectly verſt in the art of hypocriſie, proved as cunning a wretch, as ever harbour'd a diſloyall heart. For 1. Being able to diſſemble, lye, and flatter, beyond compariſon, he gul'd all his adverſaries, as craftily, as unjuſtly of all their ſtrength, favour, and hoped for authorities, as often as he liſted. Being able to murder and make away all Kings, Princes, and moſt harmleſſe innocents that ſtood in his way, and that without either pitty or compaſſion, ſhame or fear, and yet with the *whore in proverbs, to wipe his mouth*, and ſay, *he had done no hurt*: the heirs, and all their ayders, that were in the way betwixt him and the crown, were eaſily outed, to bring him in. 3. Being able to break all oaths, and promiſes, and to deny all duty and allegiance, in defiance of all law, and conſcience to the contrary; all honeſt policy, and ſecureſt innocency, was ſoon outwitted by him. 4. Being a perfect maſter of his paſſions, he could rob, kill, and execute all manner of villany, and yet cry, whine, and repent as often as he liſted, and ſo (though a monſtrous wretch, yet ſeemed a moſt holy, humble, harmleſſe, loving, careful, and good Prince, as ever reigned. And ſo having deceived both the Nobility, Gentry, and Communalty, the city, and country, ſome of the clergy and many of the Laity; by bloodſhed and hypocriſie, treaſon, and all manner of baſeneſſe, he became at length from a ſubject to be King *Richard* the third; and reigned ſo ſeveral years, made good laws, lived in peace, overcame all plots, and rebellions, and triumpht over moſt of his enemies. But at laſt, within half a quarter of an age the ſcene was altered, and the tide turned, and in deſpight of all craft, power, friends, flattery, perjury, and lies, that he was able to raiſe, his triumphings ended; and ſo his murthers

Of K. *Richard* the third.

See *Speeds* Chronicle and others.

His power of lying.

Of killing.

Pro. 30. 20.

Of forſwearing.

Of repenting and crying.

His proſperity.

And final miſery.

thers and hypocriſies had their reward; and this bloody rebel, and prince of hypocrites, loſt both his crown and kingdome, glory and greatneſſe, life and liberty, and all his conſolation at one blow,

Of the little horn.

Sect. 7. The prophet (o) *Daniel* which ſeemeth to me to be ſame perſon, with *the* (p) *man of perdition*, ſpoken of by St. Paul; and the (q) *image of the beaſt*, and the (r) *eight king*, and the (s) *beaſt that cometh out of the bottomleſſe pit*, ſpecified by *St. John*, (though a thing long ſince diſcovered, yet probably ſcarce yet fully expired, and uncovered) is repreſented to us, with (t) *preſumptuous lips*, & *bloody, hands conſuming the ſaints, blaſpheming the moſt high*, (u) *exalting it ſelf againſt all that is called God, or is worſhipped*, endeavouring to change times and laws, and yet after the (w) *ſlaughter of the two witneſſes, triumphing, and ſitting as God in the temple of God, as if he were God.* What wickedneſſe can be more groſſe? yet as groſſe as tis, this worſt of wickedneſſe wants not its maſk. It hides the villany, and ſhews nothing but bravery, and fits in ſuch angelical robes, as make its very ſins to ſhine, as if nothing could be leſſe ſinful, and its murthers and blaſphemies to appear, as if nothing could be more pious. For though his *mouth ſpake preſumptuouſly*, both againſt God and all *Gods magiſtrates and miniſters*, which are called *Gods*, and moſt things that belong to Gods *ſacred worſhip*, yet he hath (x) *eyes*, and the *eye of a man*, to govern his *preſumption*, and to ſet it forth in the beſt dreſſe. All the *great Monarchs* in the world were but beaſts to this *little one* for *humanity*, and humane policy. They would be *called* (y) *Gods*, yet moſt evidently appeared to be beaſts. But this ſpits in the very face of God, yet carries it out with ſuch gravity, modeſty, and ſeeming piety, as if he were a God indeed. They pretended to be (z) *ſent of God*, yet ſpake and did like the very Divel. But this works by the Divel, yet by (a) *power* and *ſignes* and *lying wonders*, makes almoſt all men believe, that he is the moſt beloved of God. They pretended to fight for God, yet openly (b) *robbed, burnt, and utterly deſtroyed Gods holy temple.* But this fits ſo demurely, *in the* (c) *temple of God, as a God.* They had but eyes *of beaſts*, and therefore

o Dan.7.8.

p 2 Theſ.2.3.
q Reu.13.14.
r Cha.17.11.
ſ Cha.11.7.

Its character.

t Dan.7.8,25.

u 2 Theſ.2,4.

w Reu.11.7,8,9,10.

Its policy.

x Dan.7.8.

Its hypocriſie.

y Pſal.82.6.

z Iſa.36.10.

a 2 Theſ. 2.9,

b Jer.52.

c 2 Theſ.2.4.

therefore *eyes* that lead them, into all manner of *ſenſuality* and *beaſtlineſſe*, and ſo ſhewed like (*d*) *beaſts* moſt abominable and brutiſh. But this hath *eyes of a man*, and therefore by vertve of his *excellent-eyeſight*, ſo carries his vices, and ſo hides his ſins, both his gluttony, drunkenneſſe, lechery, cruelty, and all his villanies; that the ſaints indeed are not ſo much (*e*) *admired*, as this ſaint but in ſhew. And therefore *though times* (f) *and laws are changed by him* yet all his changes are counted rather reformation then irreligion; and his groſſe (*g*) *unrighteouſneſſe*, is called *righteouſneſſe*. This is the *little horn*, and thus he *acteth*; but ſhall he proſper? no for as (*h*) *Abimilech* that *baſtard king of Sechem*, who *by flattery and lyes* had allured the *Shechemits* to joyn with him in the *murther* of the lawful heirs, and to take him for their king; and therefore in three years and a little more by a *fire out of the men of Sechem*, *was devoured* and ſo *unkingd*, and *loſt his life*, with his kingdome. So this little horn, having by much the like treachery, under mind, and overthrown three greater, and better horns then it ſelf, and ſo crept into ſupream authority is not like to ſit the throne, beyond (*i*) *three daies and an half*, *or a time and times*, *and half a time*. What though theſe *three days or times* and an *half*, ſhould mean three ages, or the time and reign of three men and an half? yet they ſhall quickly end. For the firſt is but *one time*, and that one time ſo ſhort, its counted but a year, or a day, and ended; perhaps it was or wil be ſo long as *Abimilech*, or King *Richards* little reign were, a ſhort time, and ſoon expired. The two next double the firſt; what if they ſhould doubly double it? yet beyond two days time, they cannot reach, tis but a little while twice told, and they are done too, and two littles (God be thanked) cannot make a great deal. But then comes the third reign, and that is but a bit, and over, but an hour or two and its ſun ſets. And ſo farwell three days, and an half, God night little horn. And then peace and truth will come again, Church and ſtate order, and decency, in Church and ſtate, will be reſtored, and *the* (k) *kingdomes of this world ſhall be our Lords and his Chriſts*. Twas but a little while, *and* (l) *fire came from*

d Dan,4,5,6,7 Its repute.

e Rev.13.15.

f Dan.7.25.

g 2 Theſ.2.10.

h Jud.9.1,2, 3,4,6. ver.20.53.54. 56. His ruine.

i Reu.11.11, 12.13. Dan.7,25,26.

And the ſudneſſe thereof.

k Rev.11.15.

l Judg.9.23. to.50.

Abimilech, and utterly undid the men of Shechem, and by and by out of the ashes of that fire, arose a (*m*) *spark* and utterly devoured *Abimilech*. And thus it is with all *bloody* and *deceitful men*, For *half their time*, they *must* not, they *cannot see*. And thus having shewed you the hypocrite in his colours, both his hypocrisie and his misery, his triumphings, and his ruine. I am next to present you with some fellow sins of bloodshed and hypocrisie, that shorten lives as well as they.

m Rev 11.15.
n Judg.9 23. to 50.
o vers 53.54.

CHAP V.

SECT. I.

Of sacriledge and the miseries which follow it.

With murther and hypocrisie, sacriledge seldome failes to be a partner. They that have an heart to murder a neighbour; seldome want a will to rob their maker. But as hypocrites and Church robbers, usually laugh together in their oppressions and robberies; so its seldome but they cry for company, (*p*) *Will a man spoil his Gods*? (saith God) *yet ye have robed me* (saith he to the *Jews*;) wherein (say they?) *In tiths and offerings*, (saith he,) and therefore the *curse shall light upon you*. And so it did indeed, and to some purpose, and robed them not only of their *lives* but of their (*q*) *place*, and *nation* to boot. It was no smal part of the *Sechemites* fault, and so no small cause of their fall; that they robed their (*r*) *Church* to reach their *murthers*. The murthering of (*s*) *Church men*, by *Saul*, and the seazing on (*t*) *Church lands* by *Jeroboam*, had no small hand in that *fatal ruine*, which so suddainly came upon them. (*u*) *Belshazzer* did but *drink in God bowles*, & while he was yet *drinking* the *hand was seen*, that *wrought out* his (*w*) *ruine*. The *Pharisees*, were fartherers of religion, and filled both the *temple* and *Synagogues*, with their *praying* and *preaching*, yet because they suffered Gods (*x*) *house of prayer*, to be *made a den of thieves*: therefore neither their praying nor preaching, could excuse them, from

p Mal.3.8,9. Church robbers and their ruine.
q Mat.24.
r Judg.9.4,5.
s 1 Sam.22.16. &c.
t 2 Chr.11.14. 15.
u Dan.5.2,3, 2,5,6.
w ver.26.27, 28.
x Mat.21.12, 13.

from the guilt of Church robbing, nor defend them from Gods fatal judgments.

Of perjury & lyes, and the miſchief that follows them.

Sect. 2. With hypocriſie and Sacriledge, perjury and lyes, muſt needs be brethren; thoſe conſciences which can diſpenſe with robbing and killing, can eaſily bear with lying, ſwearing, and forſwearing to boot. But (*b*) *for the words of their lips, and the ſins of their mouths, for their curſing perjurie, and the lyes that they utter, let them be taken in their pride* (ſaith *David.*) *Conſume them in thy wrath, conſume them, that they may not be, until they know that God ruleth in* Jacob, *unto the ends of the earth.* *Saul* was a fine ſpoken man, but an horrible lyar. The name of God was common in his lips, bleſſing, and proteſting by it, calling God to witneſſe at every turn. Yet how many times did *he forſwear* (i) *himſelf?* How ſolemnly did he ſwear (ſpeaking of *David*, and ſaying) *As* (m) *the Lord liveth he ſhall not die?* yet the very next day he would have *killd him* with his *own hands.* How often did he fawn and cry, repenting, and whining, as if he had been a perfect penitent? (*i*) *Is this thy voice, my ſon* David? (ſaith he) *I have ſinned, I have done fooliſhly, I have erred exceedingly, come again I will do thee no harm.* And yet he [*m*] *lyed.* And therefore it is no wonder that *he died before his time.* [b] *Shall a man eſcape that doth ſuch things* [ſaith the Lord?] *Shall he break his oath, and his covenant, and yet be delivered?* Oh no, it cannot be. *Zedekiah* did ſo to *Nebuchadnezzar*: And therefore, *As I live* [ſaith the Lord God] *he ſhall die in the midſt of Babel, in the place of the King that made him King, whoſe oath he brake, and whoſe covenant he deſpis'd.*

Saul perjur'd.

i 1 Sam. 14.39. & 44, &c.
m Chap 19.6.
b Ver. 10.

i Chap 24.17. Chap. 26.21.

m Chap. 27.1. and therefore puniſh't.

The perjury of *Zedekiah*,
b Ezek.17.15,16 and his puniſhment.

Sect. 3. *Hereſie* is a ſin of the ſame hank. It heaps up errors, and heightens miſchiefs, but haſtens on mortality. *Whoſoever brings ſtrange doctrines,* [i] *bid him not God ſpeed* [ſaith St. *John.*] [m] *Let him be accurſt* [ſaith St. *Paul.*] [b] *There will be falſe Teachers* [ſaith St. *Peter*] *as there were falſe* Prophets. There will be *Hereticks*, as there were *Idolaters.* But they which bring *errors*, muſt look to receive *terrors*; and they which ſo ſwiftly begin in *Hereſie*, ſhall be ſure to *end in ſwift damnation.* It was

Of hereſie, and the judgments it brings.

i 2 John 10.
m Gal. 1.8,9.
b 2 Per. 2.1.

Jero-

Jeroboams hereſies.

i 1 Kin. 12.28, 29.

m 2 Chron. 11. 14,15.

b 1 Kin. 12.30.

i Chap. 14.7,8, 9, 10,11. and his judgment.

The Phariſees erroneous.

m Rom. 2. 17, 18,19,20.

b Mat. 15. 3. to 9.

Jeroboams ſin, that he cancelled the *Old* and *good* Religion to bring in [*i*] *innovations*; that he *drove away the* (m) *Prieſts*, to make way for the *loweſt of the people*; and ſo baniſht truth to advance errour; and ſo not only *ſinned*, but [*b*] *made Iſrael to ſin*. And therefore for ſuch a breeding ſin, he was made to feel a [*i*] *bleeding puniſhment*. The *Phariſees*, notwithſtanding their *brags* of Religion, were but erroneous. They pretended (*m*) *praying, preaching*, and making *proſelytes*, but yet preached [*b*] *tares* among the *wheat*, and ſo [*i*] *undid* both *themſelves* and all their *proſelites*.

Of contempt of Gods word and commandements, and the puniſhment it finds.

i Cha. 23. 15.

m Jer. 6.16.

b Ver. 19, 20, &c.

Sect. 4. Next door to *Hereſie* dwells *contempt of Gods word and commandements*. (*m*) *Stand in the way and ſee* (ſaith God to the Jewes) *and ask for the old paths, which is the good way, and walk therein, and you ſhall find reſt for your ſouls*. But *we will not* (ſay they.) Therefore (ſaith God) they ſhall be ſure to (*b*) *periſh*. The good old way, that of old in the *primitive times*, and again anew in the ſuffering times of Queen *Mary*, and in the reformed times of King *Edward*, and Queen *Elizabeth*, &c. which was wont to be walked, and followed by magnanimous and ſelf-denying Chriſtians, is a way as *good* as *old*, and therefore *a croſſe* way to fleſh and blood, and a way ſo fenced *with ſound doctrine*, that St. *Paul* tells us, *men of* (*i*) *itching ears* cannot, and will not abide it, *but turn their backs to it, and give ear to fables*. Hence it comes to paſſe in theſe times, that (*m*) *pleaſing* things are extolled, rather then *Gods precepts*, and ſo *Hereſies* are embraced rather then the (*b*) *truth*; and ſuch as (*i*) *run before they are ſent*, the very *loweſt and meaneſt of the people*, are faſter followed then the beſt and moſt Orthodox of *Gods Prieſts*. Hence comes an utter contempt of the Miniſtry, as it was in (*m*) *Jeroboams* days, and an horrible neglect of the Sacraments, as it was by (*b*) *the Iſraelites* for many years together, until the dayes of King *Hezekiah*, and *Joſiah*. But for theſe things ſake there are threatned, firſt *famines of* (i) *bread*, things bad enough; and then *famines of* [m] *Gods word*, which are worſt of all. And ſo there muſt needs follow nothing but *mortalities*, both of

i 2 Tim. 4.3,4.

m Nic. 2. 11.

b Gal. 4.16.

i Jer. 23.21.

1 Kin. 12.31.

2 Tim. 3.6,7,8.

m 2 Chron. 11. 14,15.

b Chap. 30.5.

i Amos 4. 4,5, 6,7,8,9.

m Chap. 8. ver. 11,12,13,14.

young

young and *old*, both of ſoul and body, both temporal and eternal: And woe be to thoſe therefore who deſerve to feel them.

Sect. 5. Laſtly, of kin to all theſe killing ſins, is Sorcery, and ſeeking unto Witches for advice. When men have run themſelves into murthers, lyes, perjuries, ſacriledge, hereſie, and contempt of Gods word, and all their hypocriſie cannot help them out; then they goe to the Devils Miniſters for a remedy, as their laſt refuge. But will this avail them? No, (ſaith the Lord) the (*b*) *Aſtrologers*, the *Star-gazers*, the *monethly Prognoſticators*, *ſhall be as ſtubble, and the fire ſhall devour them:* To *deliver themſelves*, they *ſhall not be able*; how muchleſſe then them that ſeek unto them? *Saul went to* (*i*) *Endor*, to find out *a Witch* to be his *comforter* at the laſt caſt. But alas ſhe could tell him nothing but his (*m*) *death* and *downfal*. And doubtleſſe that downfal was the worſe, for going to a *witch* to know it.

Of Sorcery & the fatal miſchiefes it produceth.

b Iſa. 47.13,14.

i 1 Sam. 28. 7,8.

m Ver. 19.

Thus I have ſhewd you, both by Scripture and Examples, both the nature and iſſue of *bloody and deceitful ſinners*, and all that are like unto them. My occaſion invites me in the next place, to ſhew the reaſons of theſe things, Why *Blood-guiltineſs*, *Hypocriſie*, *and the like ſins, haſten on mortalitie before its half time.*

CHAP. VI.

SECT I.

The Reaſons.

THe Reaſons are in reſpect, either 1. of the nature of the ſins, or 2. of the nature of him that puniſheth ſin, or 3. of the quality and condition of thoſe that ſuffer by ſuch kind of ſinners.

1. The miſchievouſneſſe of the ſins compels and haſtens ſudden judgements.

Sect. 2. 1. Blood-guiltineſs, and its fellows, are ſharp and tearing ſins, ſins that cut deep, and make wide ruptures where they goe, and ſo are mothers of great and grievous miſchief; and therefore cannot but be provokers and

and haſteners of as great and ſudden judgments on the heads of their actors. Murther robs men, not onely of their lives and goods, but alſo of their time and opportunities of doing good. It is a ſin that ſends many a man to his grave without ſo much as warning to fore-think on't, and ſo ſets many an eye a weeping. If it meets with an impenitent perſon, it prevents him of all future meanes of repentance; and ſo ſending him to the fatal place before his time, becomes guilty of all the miſery, not onely of his temporal, but alſo of his eternal mortality. If it meets with a child of God, it robs (firſt) God of a child, and all the glory which that child by a longer life would have made him; And 2. the Church of a dear member, and all the benefit which that member by a longer life would have done her; And 3. the Infidels of a Ghoſtly Father, and all the remedy which by his good example and advice, that Ghoſtly Father by a longer life would have contributed to their infidelity; And laſtly, all the world of a precious friend, and all thoſe ineſtimable prayers which ſuch a friend by a longer life would have beſtowed on it, the loſſe of which no worldly treaſures can regain. Thus Murther gathers the (*i*) *curſes*, both of God and man, upon the murderers head. And ſo the murderers conſcience becomes continually beſieg'd with (*m*) *feares*, and his body with *danger*, and his whole body and ſoul with *divine vengeance*, ſo that he findeth no reſt until he find his grave, nor there neither, until he findeth the end of Eternity, which never can be found. *Hypocriſie* is a trap to catch men for murderers, and a bait to allure men into their graves; and ſo the Maſter-piece of all Rebels, Thieves, and Tyrants, whereby they win their games. It is a Tyrannical and Theeviſh Rebel, that doth more miſchief in the Church, then *Turk* or *Papiſt* ever did. The *Turks* hunt for lives with their ſwords onely, and therefore may be avoided at leaſt, if not conquered. But this hunteth mens blood, while it preacheth to them, and purſues men to the Scaffold, while it prayes for them. *Had it been an* (b) *adverſary* (ſaid *David*) *that reproached me, I could have borne it, or had it been an open hater that magnified*

The miſchievouſneſs of murther.

Of Hypocriſie.

i Deut. 27.24, 25.

m Numb. 35. 30, &c.

b Pſal. 55.12, 13,14.

nified himſelf againſt me, I could have made defence againſt him; but twas thou, O Hypocrite, my acquaintance, and familar, that waſt wont to go with me to Gods houſe. Murder murthers and ruines but the body only; But Hypocriſie murthers and ruines both body and ſoul. It *ſowes* (i) *tares*, where God *ſow'd* nothing but *wheat*, and ſo procures *eternal miſerie* unto thouſands of thoſe for whom God intended (*m*) *infinite mercie*. *Hypocriſie* is the *Devils beſt coat*, wherewith his Miniſters being cloathed, (*i*) *wolves* and *ſerpents* are embraced in ſtead of ſheep, and deadly poyſon is ſwallowed down in ſtead of milk and wholſome meats; and ſo under protence of curing them, whole Nations are many times undone. Sacriledge is an axe that ſtriketh at the Tree-root, a Thief, who ſtealing into Gods houſe, (*m*) *defaces the Church*, and *takes* (*b*) *away the meanes*; and ſo ſtarving the *Prieſts*, deſtroys the *word*, pulls down the *faith*, and endeavours to make an everlaſting ſeparation between God and his Church. But if it cannot do ſo, yet it ſtrives to *profane* and (*i*) *viliſie* the Church, and to (*m*) *withhold the meanes* that belongs to it, that ſo diſheartning the Prieſts from Preaching, the Word may be corrupted, the Faith defaced, and Religion wrongd at leaſt, if not rooted upſide down, and ruind. Lyes tranſform men, from men to Devils, and of *Gods children*, make us (*b*) *Satans*. Perjury (*i*) *deſies* the *God of Heaven*, calls his Deity in queſtion, and ſtrives to bring in Atheiſm. Hereſie (*m*) *corrupts* the *ſacred word*, and turns our heavenly food into *helliſh poiſon*. Neglect of Divine duties, and the Sacraments, (*b*) *unſeals our intereſt* in God, and proclames us no good friends to our ſelves, but open enemies to the grace of God. Contempt of Gods holy Word and Commandements, throws us upon a forfeiture of our faith, proves us (*i*) *contemners* of God himſelf, and brings us within compaſs of Gods everlaſting diſpleaſure. But Witchcraft cancels (*m*) *all bands* between God and us, and links us in amity only with the Devil, and ſo without repentance (which is rare with ſuch ſinners) it ſhut us up into all manner of miſery, and leaſes out our miſeries as long as Eternity.

i Mat. 13. 24, 25.

m 2 Pet. 2. 1.
b 2 Cor. 11. 13, 14, 15.
i Acts 20. 29.

Of Sacriledge.

m Pſ. 74. 6, 7, 8.
b Mal. 3. 8.

i Hag. 1. 4. Mat. 21. 12, 13.
m Mal. 3. 9.

Of lyes.

b John 8. 44.

Of perjury.

i Ezek. 17. 19.

Of hereſie.

m Gal. 5. 7, 8, 9.

Of neglect of duty and the Sacraments.

b Job 15. 4.

Of contempt of the word and commandements.

i Pro. 13. 13.

Of witchcraft.

m Exod. 22. 18. 1 Sam. 15. 23.

2. The purity of Gods eys cannot bear with ſuch ſins of miſchief without their puniſhment.

Sect. 3. Secondly, *God is a God of* (b) *purer eies then to behold evil*; and therefore *cannot look upon iniquities* (eſpecially ſuch *groſſe iniquities* as theſe aforenamed) *except it be to puniſh them.* (i) *When he makes inquiſition for blood,* no wit can wooe him, no friends can flatter him, no wealth can win him to ſeal a pardon. Great indeed is his (m) *patience*, and glorious even unto admiration are his *long-ſufferings*, which though moſt abominably provok't, yet preſently doe not give way to puniſhment. For ſo infinite is his mercy, and ſo incomparable his compaſſion, that upon *true repentance*, though never ſo (b) *late*, he can pardon ſinners, though never ſo great. But yet, if in ſtead of tears, men preſent him with nothing but tares; and in ſtead of repentance for ſin, (i) *reſiſt the grace* that ſhould *breed repentance*; and in ſtead of *embracing* or *receiving*, ſet themſelves to (m) *quenching* and (b) *grieving* the ſacred ſpirit of life. Then no man need wonder, that he which would have been a Father to pardon, becomes a Judge to condemn ſuch ungrateful and rebellious ſinners; and ſo, that they which (i) *might have been healed*, be untimely deſtroyd, and that irrecoverably, unto eternity. Murther is an obſtinate ſin, and hardens mens hearts. Hypocriſie is a betraying ſin, and ſeares the conſcience. Hereſie and contempt of Gods Word, are infecting ſins, and poyſon mens ſoules. Sacriledge and Sorcery are deviliſh ſins, and undoe both body and ſoul eternally. And ſo they are all damnable ſins, which Gods *pure eyes* cannot but puniſh, and that ſuddenly and untimely. Drunkenneſſe and Adultery are ſins that betray men into preſent ſhame; and ſo ſhame many times frights ſuch ſinners into repentance; and ſo they learn to live before they dye. But Hypocriſie teaches men to ſin, without either *ſhame* or *remorſe*, and ſo lulls men aſleep in ſin, that they are dead in ſin many times before they ſo much as dream of dying. And Murther ſo acts its ſinfulneſs, that no man is left alive (many times) who either can, or dares ſay ſhame on the Actor. Swearing and Sabbath-breaking are ſins bad enough, and too too common; but ſuch ſinners, though they are frequent ſinners, yet may have intermiſ-

b Hab. 1.13.
i Pſal. 9 12.
m Exo 34.6,7.
b Luke 23.40, 41,42,43.
i Acts 7.51.
m 1 Theſ.5.19.
b Eph.4.31.
i Hoſ. 7. & 12, 13.
m 1 Sam. 15. 18,15,20,21.

ſions

ſions among their ſins, and repent between their ſins, and ſo are not alwayes guilty of ſin; and therefore though they pray but ſeldome, yet praying *penitently*, may be (*b*) *heard* when they pray. But Murther and Hypocriſie are ſuch ſtaining ſins, and ſins of ſuch a miſchievous nature, the guilt of which cannot ceaſe with the act, and repentance for which can never truly be, until the wrong done be fully righted, and the wronged (*i*) *widow* and *fatherleſſe* be wholly *relieved*; and ſo the wayes of repentance being ſtopt with multitude of difficulties, ſuch kind of ſinners do ſo ſin, as to debar themſelves from repentance; and therefore though *they pray both* (*m*) *frequently and fervently, yet cannot be heard, becauſe their hands are full of blood.* They ſwear not, and forget not to keep Sabbaths, for nothing but to hide the guilt of other and more dangerous ſins. And therefore, though they ſeem *righteous before men*, yet are ſo (*b*) *unrighteous in the ſight of God*, that many ſcandalous, yet penitent Swearers and Sabbath-breakers, *ſhall ſit down with Abraham, Iſaac, and Jacob*, when theſe ſeeming *ſons of righteouſneſſe ſhall be caſt out.* For though they *are* (i) *preſent at ſolemn aſſemblies* never ſo much, *keep Sabbaths* more then ordinary, *appoint*, and *keep Feaſts and Faſts* never ſo many, yet all they doe is but (*m*) *abomination before God*, for *the prayers and practiſes of the wicked God will not regard.* God is (*b*) *a God of vengeance*; and therefore, though pilferers are but whipped, and penitents are but corrected, yet Bloodſuckers and Hypocrites ſhall certainly be deſtroyed, and that before their half time.

b Luk. 18. 13, 14.

i Iſa. 1. 23.

m ver. 15.

b Mat. 8. 11, 12. Luke 18. 14.

i Iſa. 1. ii. to 14.

m Pro. 15. 8.

b Deut. 32. 35.

Sect. 4. 3. *The* (i) *poor ſhall not alwaies be forgotten, and the hope of the afflicted ſhall not periſh for ever.* For when *they are fully humbled unto God, God cannot but be intreated for them.* And ſo, that the *fatherleſſe and oppreſſed may be relieved, the* (m) *men of the earth, which are oppreſſors, are deſtroyed.* When *the* (b) *poor priſoners ſighs aſcend into the heavens*, with their redoubled groanes, he that ſitteth in the heavens, cannot chuſe *but ſympathize with their afflictions*, and for their ſakes *afflict the cauſers of thoſe ſighs with ſeven-fold afflictions and reproaches. The*

3. The cries of the afflicted ſaints whom theſe ſins doe miſchief to, haſten vengeance on the ſinners head.

i Pſal. 9. 18.

m Pſa. 10. 17, 18.

b Pſal. 79. 12.

i Jam. 5.16. (i) *prayers of the righteous* (St. *James* sayes) *are prevalent and effectual prayers.* And therefore, though every groan be not helped, and every tear be not presently answered; yet all their (m) *groans are numbred in Gods register, and all their tears are measur'd in Gods bottle:* And therefore when their groanes are grown numerous, and their tears swell toward the brims of the bottle, and their prayers speak *loudly, fervently,* and with *strong perseverance* in the ears of the Almighty, their enemies must needs be confounded. (b) *Zion* may be *defaced,* & *Gods houses* turn'd *to stones,* and the lives of *Gods servants* sacrific'd thereon: But when God sees the remnant of his people, how they (i) *hugg those stones,* and *what pleasure they take* to kisse the very *dust* thereof, for his sake to whom it appertaines, the *time,* the (m) *appointed time of deliverance* comes, and he *cannot but do good unto Zion,* he cannot chuse but (b) *build up the walls thereof:* And that building up of Zion, cannot but *unbuild,* and *destroy its bloody* (i) *oppressors* and hypocritical sequestrators. Good men are not without their sins, and therefore cannot well be without their punishment, and so many times fall into their enemies hands for correction. Hence it comes to passe that blood-suckers thrive, while innocent blood smarts; and hypocrites triumph, while harmlesse persons are degraded. Insomuch that (m) *Gods saints* become *a song unto their neighbours,* and they that *hate them,* have *liberty to reproach them,* and to say, (b) *Where is their God?* or (i) *God hath forsaken them*; therefore *pursue, and take them,* for *they have no deliverer.* Yea *the* (m) *footsteps of Gods anointed are reproached,* and so the enemies of God have also liberty to reproach God himself. But though *the* (b) *right hand of the enemy be exalted,* and *the throne of his friends pulld down:* Though *adversaries do rejoyce, and friends turn their backs in the day of battel*; yet (i) when God *hath accomplished his work* of correction *on Mount Zion,* the *work of destruction will quickly follow on the proud looks of most triumphant enemies. Then* (m) *he that did not go forth with their armies, will bring them into strongest Cities.* And *through him which had forsaken them, they*

m Psa. 56.8.
b Psa. 74.4.6, 7,8.
Psa. 79.1,2,3.4
i Psa. 102.14.
m ver. 13.
b ver. 16.
i ver. 15.
m Psa. 79.4. Psa. 69.4.
b Psa. 79.10.
i Psa. 71.11.
m Psa. 89.51. & 74.18.
b Psa. 89,38. &c. to 45.
i Isa. 10.12.
m Psa. 108.10, 11,13.

shall

ſhall tread down their ſtouteſt enemies. Then *the enemy that* (*b*) *wink't with the eye, and gap't with the mouth*, and ſaid, A-ha, Aha, *our eye hath ſeen it*, ſhall ſay no more, *O* (*i*) *our ſoul rejoyce*, nor ever brag again *what Saints they have devoured.* Then *the eyes of Gods ſervants ſhall ſee their ends on Gods enemies, and their ears ſhall hear their wiſh on all that riſe againſt them. Then* (*b*) *ſhall they ſee the vengeance* on the hypocrite, *and waſh their feet in the blood* of bloody men, and ſay, *For certain there is fruit for the righteous, there is a God that judgeth in the earth.* For 1. Though God permit ungodly men to triumph for a time, yet for his *names ſake*, in due time he will be ſure to triumph over them. That *the* (*i*) *Heathens may hear thereof, and be afraid*, and *Kings may tremble, when they ſee the vengeance*; *And all the world may turn unto him, when his works ſhall be declared.* And 2. Though he promote blood-thirſty hypocrites above uprighteſt innocents, out of divine wiſedome; yet by and by, for thoſe innocents ſake that were deſpiſed, the proudeſt Hypocrites are tumbled beſide their throne, out of divine judgments and vengeance againſt them; leſt his (*m*) *cauſe*, and thoſe that (*b*) *defend* it, ſhould too much be deſpiſed, diſgraced, and trodden under foot. For as the blood-thirſty reigned for the righteous mans tryal and correction, until his ſins were leſſened, and his vertues increaſed; ſo now he muſt be ruin'd for the righteous mans advancement, that they which ſuffer'd for Gods ſake, and by Gods wiſe permiſſion, may at length (*b*) *rejoice, and be glad in God*, and ſee ſruits of that wiſedome, which *contriveth their proſperities* in the beſt time and manner. That they which by God were puniſhed for their good, may (*i*) *magnifie the name of God* by the fruits of that good. That they who prayed with tears, *may praiſe with joy*; and they who *mourned for a time*, may (*m*) *rejoyce for ever.*

b Pſa. 35. 19, 21.
i ver. 35.
m Pſa. 92. 11.
b Pſa. 58. 10. 11
i Pſa. 102. 15. Pſa. 22. 17. & 79. 10. & 64. 9.
m Pſa. 74. 22.
b ver. 21.
b Pſa. 35. 27, 28
i Pſa. 79. 13.
m John 16. 20, 21. 22.

Thus having proved by Scripture-informations and examples, how; and laſtly by reaſon, why *Blood-guiltineſſe. and Hypocriſie, and the like ſins, haſten on mortality before its half time*, I come next to Application.

CHAP.

CHAP. VII.

SECT. I.

The Application.

THis then teaches us, First to give God the glory of wicked mens mortality. Hypocrites, and Bloody men, are not fit to live, yet at every mans wish do not die.

1. Instructs to give God the glory of bloody mens mortality.

i Psa. 74. 6,7,8. Psa. 79. 1,2,3,4. m Act. 5. 17, 18,40. Cha. 8. 1. and ch. 9. 1,2,

THey (*i*) *pull down Churches, kill, banish, silence,* and *sequester Churchmen,* and labour to (*m*) *undo* all the *best* and *chiefest Saints* in the Church; yet many times all the power of the (*b*) *Church Militant* cannot overpower them, but (*i*) God *can,* and *does.* And therefore deserves to be (*m*) *glorify'd* for that *greatness* & *goodness* of his *power,* whereby he alwayes *rescues his Church* at her *great need.* The Church on this side the grave, is many times too impatient, as well as impotent. And therefore sometimes is not only found wishing, but also endeavouring the remove of her persecutors, not only before their half, but also before their fit time be come. And therefore it is no wonder that her enterprises succeed not according to her wishes.

b Psa. 89. 38, &c. Psa. 74. 9, 10, 11. i ver. 12, 13, &c. m Psa. 18. 46, &c. Psa. 69. 26, &c,

For as there is a (*b*) *time* and *use* for *all things,* so also among other things, for wicked men. For since men *will be,* and *make themselves wicked,* bloody, and hypocritical, God not only (*i*) *makes a day of wrath for them,* but also *uses* them all their dayes, and (*m*) *orders* both *themselves* and all their *wickedness* for his service. They are (*b*) Gods *rods,* and so serve for many good uses; and therefore must *not be burn'd* before they have first serv'd (*i*) Gods *turn.*

b Eccl. 3. 1. i Prov. 16. 4. m Act. 4. 27, 28 b Isa. 10. 5. i ver. 12.

'Tis but our (*m*) *weakness,* and not our duty, that our lips are filld with so many whys, whens, wherefores, and how longs, saying, *Why do the wicked prosper?* And *Wherefore* should they have such opportunities to say, (*i*) *Where is your God?* And (*m*) *when shall they be cut down?* And *how long shall we be thus persecuted?* And *when shall deliverance come? When shall it once be?* and the like. It is for (*b*) *our good* when we are *afflicted*; and therefore it should be not only our *patience* to abide in it, but also our *wisdom* to stay (*m*) Gods *good* and *best* time, before we out-ride it. For as God only knows *why* he sends the *rod*; so he only knows the

m Psa. 73. 2,3, 21,22. b ver. 3, &c. i Psa. 79. 10. m Psa. 35. 17. Psa. 77. 7,8,9. b Psa. 119. 67, 71. i Psa. 37. 1, &c. to 11. m Mic. 6. 9.

fittest

fitteſt time to remove it. He (*b*) *ſets up* the hypocrite, and therefore beſt knows *when to pull* him down; and therefore deſerves to be *praiſed*; as for his power of ſaving at need, ſo for the (*i*) *depth* of the *riches* and benefit of his wiſedome, whereby he *relieves his Church*, not only at their need, but in the (*m*) *fitteſt time*. Alas, ſuch is the vanity of our envy and ill will to our enemies, that we cannot be contented to have them pinched, except it be with our own fingers; nor to have them executed, except it be by our own ſentence; nor to have them puniſh't, except it be *with* (b) *fire from heaven*. But why ſhould we thus trouble our ſelves (ſeeing we are ſure of their untimely ends) with what manner of death or miſery they come to their ends? One dies at the height of his pride, *ſtab'd* with a ſword in the midſt of his health. And another follows the *ſame* track. A third is weary of his life, and *hangs* himſelf to be rid of't. Another falls down ſlain from the very *Church* he came to ruine. A fift and ſixth loſe their heads by thoſe *very hands* they fought for. Some are *poyſon'd*, and others die in *diſgrace*. And many as bad as bad can be, die in their *beds*. But what is that to us? In their beds ſome die, eaten to death with *lice*; and others are as much and as bad eaten by their *whores*. Some die mad with *feavers*; and others are as mad becauſe they cannot *but die*. Many die *ſuddenly*; and as many are tormented with *length* of dying. Some die vexed with the *gout*, others roaring with the *ſtrangury*, and others plagued with the *ſcurvy*. Some are ſet upon with *ſtrange* diſeaſes; and ſome again are beſieg'd, batter'd, and overcome with *multitudes* of plagues at once; and others (though men bad enough, yet) *die quietly*. But howſoever they die, when they are *dead*, they are ſure to have (*i*) *reward enough* for all the *bloodſhed* and *hypocriſies* of their life. There's nothing more *certain* then *death*, though the time and manner be uncertain. Rebels, Thieves, and Tyrants muſt die at laſt, as well as all they which died by them. But being *dead* and *buried*, where can we look for them but *in Hell*? And (*m*) *being in Hell*, what can they find there but woful *torments* and eternal *miſery*? And being

b Pſa. 75. 7, 8.

i Rom. 11. 33.

m Pſa. 102. 13.

b Luke 9. 54.

The ſundry ways of wicked mens ruine.

i Joh. 5. 28. 29. Mat. 25. 41. &c. Heb. 9. 27.

m Luk. 16. 22, 23.

ing in ſuch torment and miſery, there will not need either fury from earth, or fire from heaven, to increaſe their pain. And being thus tormented, more, and worſe then can be (*b*) *imagin'd*, or by their worſt of enemies deſir'd.

b ver. 24. What room remains for fretting that they are no worſe, or vexing that they were no ſooner ſo, or that they liv'd ſo long, or dy'd ſo eaſie? Or what remaineth to be ſaid or done concerning them, but to praiſe and magnifie the name of him who hath rewarded all bloody and deceitful men according to their works: *Who* (i) *woundeth the heads of his enemies with mortality, and the hoary pate of bloody perſecutors* with the rod of *vengeance*; *that ſo he may bring his people from* (m) *Baſhan*, and his *ſervants from the depth of the ſea, to dip their feet in blood, and the tongue of their dogs in the blood of their enemies, even in it.* (*b*) Let all your *hearts* and *minds* therefore *acknowledge Gods mighty works.* Praiſe him *night* and *day.* Praiſe him on your *beds*, and in all your *things* praiſe him. Praiſe him in your *ſecret wiſhes*, and in your *ſerious diſcourſes.* Praiſe him with all your *ſouls*, and with all your *might.* Praiſe him in *his Sanctuary*, praiſe him in the *great congregation.* Let not his *goodneſs* and his *greatneſs* ceaſe from your praiſes. Let not his *wiſedom* and his *doings* ceaſe from the *continual* praiſes of your lips. Praiſe him unto *all the world*, and ſtir up *all things that breath* to *praiſe his mighty acts always*, until *all Nations know his power, and all ages his wiſedom and goodneſſe.* Let (*i*) *all your bones ſay, Lord, who is like unto thee, who deliver'eſt the poor from him that was too ſtrong for him.* Let all your works praiſe him in righteouſneſſe and thankfulneſſe, that the enemies may know and understand, that (*m*) *not by our ſwords, nor by our bows, but by thy right hand* (*O Lord*) *we hope to be ſaved.* And therefore *of thee continually we boaſt*, and thy name for ever we confeſſe. Yea, though *thou doſt caſt us off, put us to ſhame*, and doſt not goe forth with our Armies (ſaith the Church) *but giveſt us like ſheep into the hands of our enemies, appointed for their meat, to be hated, ſpoiled, ſold, reproached*, and what not, yea *to be ſcattered among the Heathen, and to be continuallie confounded*, and aſhamed for the voice of him that

b ver. 24.
i Pſa. 68. 21.
m ver. 22, 23.
b Pſa. 103. 1 2. Pſa. 105. 1. 2, 3, 4, 5. Pſa. 106. 1, 2. Pſa. 107. 1, 2, 3, 4, 5, 6, 7, 8, 9. Pſa. 111. 1. Pſa. 136. Pſa. 146. 1, 2. Pſa. 147. pſa. 148. Pſa. 149. Pſa. 150.
i Pſa. 35. 10.
m Pſa. 44. 3, 4, 5, 6, 7. ver. 8. ver. 9. 10. 11. 12, 13, 14. ver. 11. ver. 15, 16.

re-

reproacheth & *blaſphemeth*, and by reaſon of the enemy and avenger; yet *we will not forget thee*, nor *turn our backs unto thee, we will not forget the name of our God, nor ſtretch forth our hands*, to a ſtrange God. ver. 17. 18, 20.

2. Instructs us to be the more contented and patient, under the wrongs of bloody hypocrites.

Sect. 2. Secondly, this teaches us with the more contentedneſſe, and patience to abide the utmoſt wrongs, and inſolencies of hypocritical and bloody men. Ther's *a* (b) *time for all things* to be ſpar'd as well as puniſht, to live as well as to die; and that for the hypocrite, as well as the upright, for the ſinner as well as the ſaint. But this time, man, no, the righteous man (many times) doth not know; and therefore ſhould not be too haſty to determine. To ſee the (*i*) *to ſee the carved works of Gods houſe defaced*, (m) *Churches by waſt*, (b) *Prieſts ſequeſtred, ſilenc't and baniſh't*, the (*i*) *Sacraments neglected*, and (m) *times and laws changed, good men* (b) *murthered, and bad men made*; I muſt needs confeſſe is almoſt enough to make the very heavens to admire, and the beſt of ſaints to ſay (*i*) *awake, why ſleepeſt thou, O Lord* to ſee (*m*) *ſervants on horſe back, and Princes on foot, folly exalted*, and *vertue degraded*, (b) *murderers on thrones*, and *Martyrs in the duſt*; makes many a poor chriſtian mourn, and Gods moſt ſacred ones to wonder, And all good men to cry (*i*) *O God, how long ſhall the adverſary reproach thee? ſhall he blaſpheme thy name for ever? why withdraweſt thou thy hand, even thy right hand? draw it out of thy boſome and conſume him.* But *Gods judgments* (m) *are unſearchable*, and *his ways paſt finding out*. His deſign ſeems ſtrange to the eye, and ſounds fearfully in the eares of his dear children; yet altogether work for their good, and therefore deſerve our patience until their ends appear, (*b*) *wicked men grow as the graſſe, and the workers of iniquity flouriſh, and unwiſe men conſider not that it is for their deſtruction.* Good men on the other ſide, flye before their enemies, endure diſgrace, and feel no relief in a long time; and yet (though few perceive it,) all their reſtraint poverty, and exile, is for their good. King *David* was humbled till he was holy, and harmleſſe, as any *lamb*, (i) *faſting for his friends and praying for his enemies.* Yet ſtill the very (*m*) *abjects rejoyced over him*, and

b Ecc. 3. 1, &c.
i Pſal. 74. 6, 7.
m Hag. 1. 4.
b 2 Chro. 11. 14, 15.
i Cha. 30. 5.
n Dan. 7. 25.
b Jud. 9. 1, 2, 3, 4, 5.
i Pſa. 44. 23.
m Eccl. 10. 7.
ver. 6.
b Act. 12. 21.
ver. 2.
i Pſal. 74. 10, 11.
m Rev. 11. 33.
b Pſal. 92. 6, 7, 8, 9.
i Pſa. 35. 13, 14
m ver. 16, 15, 18.

and his utter enemies *preyed upon him.* He *prayed,* till his
b Pſal.69.3,4. (*b*) *throat was dry,* and *waited* for relief till he was *weary,* yet none came, but they that *hated him multiplied* upon him, and *mighty men* were ſtill too *mighty* for him. For (*i*) *Gods ſake* he ſuffered *wrong,* yet looking for *comfort,*
i ver.7.20. he could not *find it.* But the *wicked* (m) *proſpered,* while
m Pſal.73.12. he ſeemed to *periſh.* And therefore he was about to ſay,
b ver.13. (*b*) *I have cleanſed mine heart in vain, and in vain have*
ver.2. *waſhed mine hands in innocency.* *His feet were almoſt gone.*
ver.17. But going into the *ſanctuary,* he found the *wickeds end,* and
ver.18,19,20. ſo became better reſolv'd. *Surely* (ſaith he to the Almighty) *thou haſt ſet them but in ſlippery places, and ſoon doſt caſt them to deſolation, how ſuddenly do they periſh, and how horribly are they conſumed! as a dream when one awak'th, ſo* (O Lord) *thou raiſeſt us,* but ruin'ſt them! and therefore
i Pſal.37.7. his ſacred advice moſt experimentally ſays (*i*) *wait patiently on the Lord, and hope in him, and vex not thy ſelf for him that proſpereth in his way, neither be diſquieted at thoſe that bring their matters to paſſe.* For *wicked doers ſhall* (m)
m ver 9. *certainly be cut off,* but *waiters on God ſhall inherit the earth.* Ye *ſhall be* (b) *hated for my ſake* (ſaith *Chriſt* to
b Luk.21.17, 18,19. his *diſciples*) *but ye ſhall not periſh.* *In patience there-*
i Jam.1.2,3. *fore poſſeſſe your ſouls.* Patience is the good mans (*i*) *try-*
m ver.4. *all,* the righteous mans (*m*) *victory,* and the patient mans
b Rom.5.3. (*b*) *triumph.* By our *patience God* is (*i*) *glorifi'd,* the
t Pet.4.16. *Church edifi'd, ſinners,* are (*b*) *amazed,* and *we admired.*
m Phil.1.12, 13,14. By *patience* the priſoner is, as if at *liberty,* the ſick man as
b 1Pet.4.4. if in *health,* the baniſhed as if at *home,* the conquered as if
i ver.13.14. a *conquerer,* and the dethroned as if in his *throne*; they *that*
m 2 Cor.6.4, and to 10. *have* (m) *nothing want nothing,* and they *who are but poor, yet can make many rich.* By *tribulations* we are *tryed,* and by *patience perfected,* and fitted to reign. The moſt pious are perſecuted, and yet are *patient*; for though they know not why the rod comes, yet they wait with patience, till God ſhews why. Hypocrites are many times proud, & bloody and yet predominant; and though men know not the reaſons why, nor the time how long it muſt be ſo, yet
b 1 Pet.5.7. why ſhould they not be *patient* and *contented,* ſo long as
i Luk.12.22, &c. to 32. (*b*) *God knows both?* God permits (*i*) *perſecution,* and gives

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tyrants leave to triumph, but why he does it, & how long hee'l let it be done, the Church knows not; yet this she knows, that though it be never so long, yet it (*m*) *cannot be too long*, only if she have but patience; and that it cannot be *so long* to endure but twil be as *good* to enjoy, only if she have but *patience*; *Christ* was persecuted by (*b*) *Herod*; and *Herod* being dead (*i*) *Archelaus* step't to his way. Yet neither *Herods* persecution, nor *Archelaus* usurpation provd any thing (*m*) *out of his way*. *David* was driven by *Saul* among men of a (*b*) *strange religion*, and that for so long time, that it's a wonder he did not (*i*) *lose his religion*, and *change his God*? and yet when *Saul* was dead, he was still hindred from his *right by* (m) *Isbosheth*. But as the policy and spleen of *Saul* could (*b*) *not overthrow him*; so the intervening of *Isbosheth* could not long prevent him from (*i*) *sitting in the throne*. Tyrants greatnesse over the Church, was never any thing but *Gods* (m) *goodnesse* to her, only (it may be) some did not see it. The length of their reign was never any thing, but the *preparation* for the (*b*) *goodnesse* and *greatnesse* of better mens, only it (*i*) *exercis'd* mens *patience*, to endure it. For though they reign never so long, and never so many, yet the *blood* and hypocrisie, they are guilty of, *hastens their mortality*. But though good men suffer never so long and never so much, yet their sufferance can never be over long, nor too much, so long as first, The length of their sufferance, do's but *lengthen*, and (*m*) *better* their lives; and Secondly, cannot be so long, but by and by 'twill *shorten*, and finde an (*b*) *end*; and cannot be so much, but by and by, twill (*i*) *advantage* us as *much*, because they that wrought it must die for it. *Rejoyce* therefore *in* (m) *tribulation*, and *be patient*; for *patience will produce experience, and experience hope*, and *hope will bring into the love of God*, through *the working of the holy Spirit of God*, and that *love* will *lead you into* (*b*) *joy* unspeakable, *and glorious*. Be patient therefore for Gods sake, that his *glory* may be the (*i*) *greater*. Be patient for the *Churches* sake, that her *enconragement* may be the (*m*) *more*. Be patient for your *own* sakes, that your *establishment* on *earth* may be the (*b*) *surer*, and your *glory*

m Cha 21.12, &c. to 19.
b Mar. 2.13,14, 15.
i ver. 22.
m Heb. 12,2.
b 1 Sam. 27.1:
i Cha. 26.19.
m 2 Sam. 2.8, 9.
b Psal. 118.13.
i ver. 22,23,24
m Isa. 10.12.
b Psal. 119.67, 71.
i Jam 1.2,3,4.
m Psal. 37.9, 10.11.
b Psal. 34.15, &c.
i Rom. 8.28.
m Rom. 5.3, 4,5.
b 1 Pet. 8.9.
i Cha. 4.16.
m phil. 1.12,13, 14.
b Mat. 5.5.

i 2 Cor. 5. 10. *in heaven* may be the (*i*) *greater.* And laſtly, Be patient for the *wickeds* ſake, who *need* not your *anger*, and are not
m Pſa. 37. 1. (*m*) worthy of the *envy*, and are objects of *pitie*, rather then *revenge*, to you at leaſt, unto whom it belongs to
b Mat. 5. 48. *love* and (*b*) *pray for your enemies*, rather then to *wiſh* their *ruine*, and to be troubled rather for their *ſins*, which
k Luke 23. 34. ſend them into (*k*) *eternal pains*, then for their *ſafety*, which dureth for but a *moment.* For being guilty of *bloodſhed* and *hypocriſie*, *They are haſtened into mortalitie before their half time.*

CHAP. VIII.

SECT. I.

3. Inſtructs us to beware of murther, hypocriſie, &c. for fear of mortality.

3. THis teaches us, as we fear Mortality, to beware of blood-guiltineſs and hypocriſie, and all mortal ſins their fellows. Murther and Hypocriſie are ſharking gueſts, eaſie to be invited, and apt to be entertained; willing to be hired, and ready to ſerve any body. If you let them but within your hearts, they'l quickly be in your hands. And if you once let them within your doors, they will not eaſily be turn'd out again. They have hatch'd and bred of late among us; and if they be not the ſooner ſmother'd, they'l utterly undoe us. Murther broke looſe in the Wars, and hath never been well chain'd ſince. Its Jack on both ſides, and hath its weapons, on the right ſide, as well as the wrong, and with the conquerers, as well as with the loſers. It follows the colours, for nothing but to colour its guilt; and under pretence of juſtice, kills men for pleaſure; and by advantage of publique differences, ſlays the innocent upon private quarrels. Long wars make hard hearts, and hard hearts ſhorten a world of lives. But lives ſhortned by the hands of ſuch hearts, will not be long without vengeance on the heads of them that own them. Hypocriſie ſucceeds Popery; and all the miſchief which together with Popery was thrown out of doors in this Nation, it is labouring to bring in again. When Popery went out, it lurk't behind,

Our murthers, and their miſchiefs.

Our hypocriſies, their riſe, growth, perfection, and villanies.

and

and ſo inocculating it ſelf on a new ſtock, it quickly began to grow afreſh. And being now almoſt an hundred years growth, and having worn out three generations, is grown at laſt to perfection, and is now ſtriving with all might and main to wear out all truth and piety, and to conſume all true Goſpel (*i*) *times*, *laws*, and *ſaintſhip*. To which end, it hath often of late been in the Pulpit, and is neither aſham'd nor afraid to preach down *Prieſts*, and all *true Pulpit-men*, to preach up the (*m*) *loweſt of the people* into the *pulpit*, and to cry down all ancient (*b*) *Goſpel-holydaies*, and *Goſpel-worſhip*, to cry up *new Idols*, and the mean *inventions* of mens *own brains*, to clamour at the Goſpel, Sacraments, the Commandements, the Creed, the Lords prayer, and all the like ſacred things, to bring in monſtrous Chimæra's in their ſtead, to compare barns and ſtables with Churches, and tubs with pulpits, and to joſtle out all order and decency in the Church by moſt lamentable confuſion, and to ſmite the pureſt Reformation in *Europe* with the ſawcy ſtones of innovation; and yet moſt impudently, *ſhe* (i) *wipeth her mouth, and ſaith, ſhe hath done no hurt.* It hath been at the bar too, and there it pleads up bribery above integrity; magnifies might beyond right, and gag's the law to have her own ſaying. She is mounted on the Bench alſo, and (*m*) *works miſchief by a law, combines againſt the ſoul of the righteous*, and *condemns the innocent* under colour of *juſtice*; yet is not aſhamed to claim *fellowſhip* and *acquaintance* with *the God of Juſtice*, as if nothing could be more juſt. Yea ſhe hath been in the *Parliament-houſe*, and made lawes to doe miſchief (as the late * Lord Protector moſt juſtly complained, contrary to all reaſon, law, and juſtice. Sharp wits miſ-apply'd, make ſhrewd hypocrites; and ſhrewd hypocrites, having to doe with *plain* (b) *innocents*, eaſily compaſs moſt *horrible miſchiefs*. But all their miſchiefs will one day meet with the moſt triumphant hypocrites, and pay them home for all their villanies. Hereſie is a limb of hypocriſie. It appeared firſt in tubs, and out of trees, and ſuch like high places; but comming in armour, and quoting the ſword, as well as the word, it hath ſince (in

i Dan. 7. 25.

m 1 Kin. 12. 31. 2 Chron. 13, 9.
b 1 Kin. 12. 32.

i Pro. 30. 20.

m Pſa. 94. 20, 21.

* L. Gen. Declar. at diſſolution of Parl. *Apr.* 22. 1653.

b Pro. 1. 11, 12, 13, 14.

Our hereſies, and their abominations.

(in many places) gotten into the pulpit; and from thence hath ſown ſo many (*i*) *tares* in the Church, that the *good wheat* is almoſt rooted out of *Gods field* thereby: And except God in mercy prevent it, we are like to feel ere long a ſore (*m*) *famine of Gods word*. Alas, it cannot be, but (*b*) *hereſies* will come, as well as (*i*) *offences*, but *wo be to them by whom they come*. Hypocriſie and hereſie between them have brought in contempt of Gods word among us: So that the holy Sacraments in many places are laid aſide, as uſeleſſe things, loathed by the *Seekers* and *Quakers*, becauſe ancient things, and fram'd before them; and diſliked by the *Presbyterians*, becauſe not uſed after their invention. The Commandements are turn'd out of doors, becauſe they forbid men to turn one another (*m*) *out of their houſes*. The Lords prayer is laid by, becauſe a form of prayer, the matter and form of which hypocrites pray and preach againſt. The Apoſtles Creed is old, as well as good and true, and therefore is torn in pieces, to make way for a new one. And therefore it's high time to pray, *From all ſedition and privy conſpiracie, from all falſe doctrine and hereſie, from hardneſs of heart, and contempt of thy word and commandements, good Lord deliver us*. Sacriledge hath thruſt into our Churches, together with contempt of the word. For having firſt thruſt Gods word into a falſe gloſs, it eaſily thruſt the greateſt part of Churchlands out of Church-uſes; and yet it hath the face to ſay, All is well. Laſtly, the word being *moulded* like any (*b*) *wax*, and *ſhaped* according to all mens *fancies*, perjury, lyes, ſorcerie, and a world of evils more, are as brisk and ſhameleſſe among us, as if there were no evil in them. Men deſpiſe their oaths, break their covenants, forget their duties, forfeit their honeſty, yet want not their ſhifts to turn all into integritie and duty. Men diſſemble and lye in as plain terms as can be deviſed, yet have their deviſes to make all acts of religion and godlineſſe. Men go to *Witches* for the calculating their Nativities, and they tell them, and all the world in print, that in ſuch a moneth ſuch a great perſon ſhall die, and in ſuch a moneth an honourable perſon ſhall be piſtol'd or ſtab'd, even as the

i Mat. 13. 25, &c.

m Amos 8. 11.

b 1 Cor. 11. 19.

i Mat. 18. 7.

Our contempt of Gods word and the fearful fruits thereof.

m Exo. 20. 17.

Letany.

Our Sacriledge and its abuſes.

b 2 Pet. 3. 16.

Our perjury, lyes and ſorcery, &c. and the abominable juſtification thereof.

the (i) *woman of Endor*, by her *ſpirit* told *Saul* how and when he ſhould die; and yet call all nothing but Aſtrology, and the art of Aſtrology a ſacred thing; and contrary to the Scriptures, plead Scripture to prove it. Alas, what a world, what an age of the world, what a mad age doe we live in? God ſaith expreſſely, that (m) *oath-breakers*, and *covenant-deſpiſers*, *ſhall not live*. And yet there be that juſtifie theſe things, and that among the *Presbyterians* as well as *Jeſuits*. God ſaith expreſſely, that the (b) *Aſtrologers*, and *monethly Prognoſticators*, *ſhall be as ſtubble*, *and the fire ſhall devour them*, as well, and as much as *Inchanters* and *Southſaiers*. And yet there be among us that juſtifie the very worſt ſort of witchcraft under colour of Aſtrology. But oh, why is it thus? what commoditie or felicitie can there be in any of theſe things?

i 1 Sam. 28.8, &c. to 28.

m Ezek. 17. 15, &c.

b Iſa. 47.13.14. ver. 12.

Sect. 2. Alas, what dogs ſport is it to purſue the lives of mortal men? What a monſtrous pleaſure is it, to live upon the blood of innocents? even as a company of hounds purſue an hare, yelling, crying, and running all with one conſent thorough all oppoſitions, and that without any reſt, till they overtake the poor creatures blood, and pleaſe themſelves in tearing its limbs aſunder. So monſters of men recreate themſelves in deſtroying men, and many times their brethren, their Lords, their neareſt and deareſt relations. But O unnatural ſport! O hideous paſtime! whence com'ſt thou? and what doſt mean? Even as an hydropick perſon thirſts, and drinks, and ceaſes not drinking, to pleaſe his diſeaſe, till he diſpleaſe and deſtroy himſelf. So O Bloodſuckers, and damnable ſinners, ye forfeit and deſtroy your own blood, by drinking other mens; yet not ye, but your ambition only, which are your diſeaſes, have the pleaſure of it, but your ſelves muſt feel the pain. You feed your pride with ſcarlet cloaks, and ſilver lace, and fill your appetite with change of meat and dainty fare; parks and pallaces ſerve for your pleaſure, and applauſe of people with cap and knee, doe ſerve your ambition. *You* (i) *have kil'd, aud taken poſſeſſion*, and ſleep ſecurely on other mens ruines: But yet *you*, *even you*, that *were the* (m) *terror of the mighty*, *in the land of the living*; *muſt*

The vanity of murther, and all ſuch crying ſins.

i 1 Kin. 21.19. The end of all ſuch ſinners.

m Ezek. 32.

must descend into the neather parts of the earth, with your swords under your heads, and go down to hell with your weapons of war, and bear your shame with them that be in the pit, in the midst of them that be slain. What saith the
b Hab.2.12. word of God, but *(b) woe be to him that stablisheth a town with blood, and buildeth a Citie by iniquity?* And what saith
i 1 Sam.12.7. thy conscience, but *(i) thou art the man?* (m) *Shall they*
m Hab.2.7,8. *not rise up suddenly that bite thee, and awake that vex thee?* Yea they shall, *and thou must be a booty to them. Because*
Ver. 10. *thou hast spoiled many Nations, the remnant of the people*
11. *shall spoil thee. Thou hast consulted shame to thy house, by cutting off many people, and hast sinned against thine own soul:* And therefore *the stone out of the wall shall exclaim against thee, and the timber of the beams shall answer it.*

b Acts 17.25. Sect. 3. Hath not God given you (*b*) *breath* and *being*? And had you no way to requite it, but by taking a-
A warning to them before their end. way the breath and being of Gods servants? How are you supported, but by the hand of God? And whence comes the power of your arm, but from the blessing of God? How then have ye had the face to deface Gods best images, and that while you stand on Gods legs? And how can you find in your hearts to thrust your hands into the heart-blood of Gods people, with that very strength which you have from God? Oh, how doe you think God should let you live, who have so ungodly contrived and brought about the taking away of so many lives? And yet you live still; but how long shall you so, think you? When the *child* is (*i*) *murtur'd*, the *rod* will be *burn'd*. Oh why
i Ps. 10.12. are men so mad, as to sell their soules for a (*m*) *morsel of*
m Heb. 12.16. *bread*. And to forfeit their interess in eternal safety, for the
Prov.28.21. *momentany* (b) *breath of man*. What is an Inheritance?
b John 12.43. what value is there in a Crown? What is the glory of the
Psa. 146.3,4. *whole world*, that men do so prodigally exchange *Heaven, Christ, God*, and their (*i*) *souls* for it? What (O hypo-
i Mat. 16.26. crits) are your lives more then other mens, that other mens lives must perish, meerely to please yours? Compare but your consciences with the word of God, and you'l quickly find, That the greatness of your bloody advantages, compared with the shortness of your hypocritical lives,

and

and the ſuddenneſſe of your bloody ruines, which you may read there, will be but little. For what waits the *Divel* for, but (*m*) *your company* among the damned crew? and what waits *Hell* for but the (*b*) *tormenting your ſouls* among the reſt? The (*i*) *worm* that never dies, hungers for *your ſouls*, to be tormenting them; and the dying worm (before it dies) for your bodies, to be knawing them. The *eternal fire of* (m) *Gods wrath* is already kindled, and waits to *inflame* that fiery *ſoul* of yours, whoſe flaming wrath, blood could not quench.

m 1 Per. 5. 8, *b* Iſa. 5. 14. *i* 9. 43, 44. *m* Heb. 12. 29. Iames. 2. 13.

Sect. 4. But perhaps the gates of mercy do yet ſtand open for you. *Kuſh* in at thoſe gates then by (*i*) *repentance* before they be quite ſhut againſt you. Our *Lord Jeſus* open's his armes and openly proclaim's; That if (*m*) *any man are but weary* of their *ſins*, he will *not be weary of* them if they will but receive his *Word* and *Spirit*; with willingneſſe into their hearts, he will quickly receive them with kindneſſe into his armes, and though they be never ſo *heavy laden with ſin*, yet *he will eaſe them* of all their lading. If you can but (*b*) *repent* of your ſins, againſt God, *God will ſoon repent* of all his *vengeances* intended againſt you. If you will but murther the guilt and clamours of your murthers and hypocriſies, by an hearty (*i*) *mortification*, not only of thoſe *ſinful members*, but alſo of the *luſts* that lead into them, together with a ſerious (*m*) *amendment* of life, then neither your murders, nor hypocriſies, your perjury nor patricides, your ſacriledge, nor ſorceries, ſhall never riſe up in judgment againſt you, or murder you, either with condemnation in this world, or judgment, at the day of judgment, in the world to come. If you will but willingly take up deſerved (*b*) *ſhame* here, the infinite ſhame you have deſerved, ſhall never trouble you *hereafter*. Do but your *endeavour* to (*i*) *recompence* the *wrongs* you have done in this life, and if your endeavours be hearty and ſerious, (though they will put you to ſome *trouble* of the *fleſh*, and go (*m*) *againſt the ontward man*, yet) they will procure you mercy in the world to come, the very thoughts of which will breed contentment in your mind, and joy unſpeakably in your inward man.

Exhortation to repentance.

i Ier. 4. 4. Dan. 4. 27. *m* Mat. 11. 28. 29. motives there to. *b* Zacha. 1. 3. Iona. 3. 10. *i* Col. 3. 5. *m* Act. 2 38. Eph. 4, 25. 28. *b* 1 Cor. 11. 31, 32. *i* Iſa. 1. 16, 17, 18. *m* Luk. 9. 23.

Let no man say then, that his sins are either so many or so great, that God can have no delight, and therefore no will to pardon them. For God saith expresly and protesteth that *he hath no* [b] *delight in the death of a sinner*, but all his *desire* and delight is, that *he may turn from his evil waies and live*. Let no man say that his hypocrisies, and perjuries, are so stain'd with blood, that no blood nor water can wash them clean, and no repentance can procure their forgiveneſſe. For the [i] *blood of Christ*, is enough to *cleanse us from all sin*, yea from (m) *blaſphemy*; only if we can but heartily acknowledge and confeſſe it. Though the *murthers* be as [b] *bloody crimſon*, yet the blood of Christ can wash them as *white as snow*; though they be as red as scarlet, it can make them like any wool. Though the *souls of those whom ye have slain*, cry for [i] *vengeance* against you, and the tears of [m] *fatherleſſe* and *widdowes*, whom ye have wrong'd second that cry; yet [b] *cry for mercy*, and you may *have it*; onely if you can but stop the mouths of those souls with the cries of your *repentance*, and wipe away the tears of those *fatherleſſe* and *widdowes*, with the recompence of your [b] *relief*; *a thief* [i] *repented on the croſſe*, and was *pardon'd*, and so may you; yea, though your sins have been never so great, yet they may be forgiven, only if your repentance be but as great. If you have so much grace and can, repent therefore while you may, leſt by delay of repentance, that time opportunity and grace of repenting, which the *thief* on the croſſe found and used *misse* you, for want of using while you may; and so you through want of timely repentance, misse both your *time* of repenting and [m] *pardon*. King *Manasses*, was both a [b] *murtherer*, and a *Sorcerer*, yet repented and *was forgiven*. And so may you, only if you do but as he did. His repentance was testifi'd to be *true*, both by the *suddenneſs* and sureneſſe of his amendment, and so muſt yours, or elſe it can't be true, and your sins can never be forgiven. The *Jews* were [i] *murderers*, and that both of their *Saviour*, and their *Soveraign*, yet *repented* (many of them) and so were *saved*, and so may you; only if your repentance, be but as real, and as right as their's was. They [m] *submit-*

ted

; 1 Joh. 1. 7, 9.
m Mar. 12. 31.
b Isa. 1. 17, 18.
b Ezek. 33. 11.
i Rev. 6. 9, 10.
m Isa. 1. 23.
b Mat. 7, 7, 8, 9, 10.
b Isa. 1. 17, 18.
i Luk. 23. 40, 41, 42, 43.
m Heb. 12. 17.
b 2 Kin. 21. 1, &c.
2 Chro. 33. 13, &c.
i Act. 2. 22, 23. ver. 37.
m ver. 41, 44. 45, &c.

ted and ſtooped to the *pooreſt abjects*, whom they had wronged, and *confeſt* their wrongs to make *amends*, and ſo muſt you, or you cannot be ſaved.

Sect. 5. Waſh away your bloody ſins therefore, with (*b*) *bitter tears*: and witneſſe the *bitterneſſe* of thoſe tears, by a perfect [*i*] *averſion* from blood-ſucking, and that not only by a ſerious abſtinence from [*m*] *future* blood-ſheds, but alſo by an hearty, and as ſerious a bewailing of thoſe that are (*b*) *paſt*; and not only by an abſolute loathing of *great* ſins, but alſo by as abſolute an abhorring (*i*) *all offences* whatſoever. Purge all (*m*) *leaven of hypocriſie* out of your hearts, and digg up all (*b*) *roots* of lies and pejuries, out of your ſouls. Firſt learn to think and do well, and then when you ſay well, you may the better be credited. Pray, preach, and ſpeak well, really to a good, and not a by end, and then your prayers and Sermons will be good, and your ſpeech commendable. *Inquire for the* (*i*) *old way*, which *is the good way*, and *walk in it*; contemplate the vanity, hypocriſie, and abominations of new waies, and learn to creep out of them; and ſo you which have been lying, perjured, bloody, and hypocrtical, youths, may become good old men. (*m*) *Cleanſe your hands* O bloody men, and *purifie your* hearts O hypocrites, and ſo your true repentance being manifeſted, and your conſcences cleared, your ſins may be acquitted, and Gods everlaſting judgments avoided; The work of repentance (it's confeſt) is (*b*) *hard* ſervice, and hardeſt of all to murderers, and hypocrites; but as hard as tis, yet it's (*i*) *good* ſervice, and ſuch which if *unperformed* (m) *woe be unto us*. To reſtore ſtolen goods, before he is forc't to reſtore them, and to yield up an unjuſt poſſeſſion, before he is beſiedg'd in it; and to forſake his pride before the matter of his pride forſakes him, and to ſtoop unto the oppreſſed while he is yet able to ſtand over him, and before he is made to ſtoop, is a *ſtrange* leſſon to a (*b*) *victorious oppreſſors* ears. But as ſtrange as it is; if he read, and learn it not, in time, hee'l at laſt be forc't to (*i*) *repent* it, when tis too late. Of all things (though nothing leſſe worthy to be lik't, yet) nothing is more (*m*) *hard* to be *loathed* then *ſin*; and of all ſins none

The way of repentance diſcovered.

b Mat.26.75.
i Joh.5.14.
m Eph.4.23.
b ver.22.
i 1 Theſ.5,22,
m Luk.12.1.
b Eph.5.11.
i Jer.6.16.
m Jam.4.8.
b Rev.9.20,21.
i 2 Cor.7,10.
m Luk.13.3,5.
b Jer.34.6,7, &c.
i Iſa.1.19,20.
m Jer.13.23.

none more hard to be left, then thoſe which are moſt (*b*) *unfit* to be (*b*) *received*; and of all them here are none more heard to be *righted* then thoſe we have (*i*) *moſt wronged*; and ſo of all things, ther's nothing harder to be doing, then (*m*) *repenting*, to a *carnal* man. But alas, ſin muſt be (*b*) *loathed*, (*i*) *darling* ſins muſt be *left*, and thoſe men we have (*m*) *wronged muſt be righted*, or elſe there can be no *true repentance*, and here muſt be (*b*) *true repentance*, or elſe there can never be a *pardon*, and there muſt be a (*i*) *pardon*, or elſe there will remain nothing but *damnation* and *everlaſting perdition* to be our doom. *Stollen waters*, are ſweet unto our *pallates*, and the *blood of* (*b*) *innocents* doth pleaſe our *luſts*; but alas, that which ſuites with our pallates, and ſerves our luſts, (*i*) *grieves the ſpirit*, and (*m*) *clogs the conſcience*. Judge you then whether is it better to pleaſe the ſpirit, or the fleſh, to deſpiſe your conſciences, or your luſts? the *fleſh* is a turncoat, and forſaking its own colours, complies with the *world* to (*b*) *betray* us into *Hell*; But the *ſpirit*, is our (*i*) *faithful friend*, who (though no whit engaged to us, but in mercy only, yet not for reward, but good will only) woo's us out of our ſin to bring us into *ſafety*, and out of our *luſts*, to lead us to *heaven*. Oh why then do men rather run with the fleſh into murders and hypocriſies, and all manner of miſchiefs, though it be to their ruine, then with the ſpirit, into faith, and repentance, which may be to their higheſt happineſſe. *Luſt* is a (*m*) *rebel*, and conſpire's againſt reaſon to overthrow it, it leads us into (*b*) *murder*, and allure's us to *diſſemble*, for nothing but to *deſtroy* us. But a *good* (*i*) *conſcience* is our *good counſeller* that ſhewes us the *hainouſneſſe* of our ſins, and teaches to *abhor* them, and the *horribleneſſe* of their puniſhment, and inſtructs us to *avoid* them, that ſo we may be ſaved. Oh why then, be men rather rul'd by a rebel unto their undoing, then by their friends unto their eternal making. Tis a (*m*) *ſport unto fools to diſſemble*, and *kill*, but alas, what a fooliſh ſport is it? a ſport in conceit, but not indeed; for the preſent (it may be) but not for durance, a ſport that pleaſeth the *fleſh*, but *wounds* the conſcience, that makes man (*b*) *laugh now*, but without re-

b Mat.23.23.
i Iſa.1.23.
m Zach.7.3. &c. to 13.
b Ezek.6.9.
i Cha 18.30, 31.
m Iſay.1.17.
b Luk.13.3,5.
i Act.8.21,22, 23.
m Pro.9.17.
b Cha.1.11.
i Eph.4.30.
m Tit.1.15.
b 1 Pet.2.11.
i Ezek.36.26, 27.
m Rom.7.23.
b Jam.4.1.
i Rom.2.15.
Reaſonings and motives in perſuit of that way.
m Pro.26.19.
b Luk.6.25.

repentance, will make them *howle* and cry for *ever*. Oh (*i*) *come let us lay wait for blood*, (ſaith the ſinner) *let us watch for the innocent, for we ſhall fill our houſes with ſpoil*; yea, but he fills his ſoul with ſin too, and ſo murders his own ſoul upon other mens bodies. It is an honour (ſome think) to (*m*) *roar* & *revell* in *Gods houſes, to break down the carved works thereof with axes and hammers, to ſet up their enſignes for ſignes*, and *to caſt down to the ground the dwelling place of Gods name*. But alas, their wanton honour, produces everlaſting diſhonour, and their humane renown throws them upon Gods everlaſting wrath and vengeance. (*b*) *Sport*, and *pleaſure*, *praiſe*, *profit*, and *preferment*, your *murders* promiſe, and *hypocriſies* pretend to give you; and becauſe ſometimes you find their promiſe true, and taſt their gifts ſo ſweet unto your pallates; therefore you diſſemble, lye, rob, and kill the (*i*) *more*, and are the *farther* from repentance; and therefore you think to ſit like *Kings* and *Queens*, and never to *ſee no mourning*. But alas, in the mean time how little is it conſidered; that according to the *ſweetneſs* of your pleaſures, ſo much the (*m*) *more* the *ſowrneſſe* of your pains will be *increaſed*; and according to the *greatneſſe* of your profit, ſo will the greatneſſe of your *loſſe*, be the *more advanced*; and according to the *abundance* of your praiſe, ſo much the *more abundant* will be your *eternal ſhame*; and the longer it be, before the *vengeance* comes, the ſorer will be the *ſmart* that vengeance makes. Have bloodſheds and lyes advanc't your heads into other mens lands; and did not they do as much for *Ahab*, and *Jezabel*? yet what became of them? do you thrive, and triumph over other mens unjuſt ruines; And did not *Jehu* and *Jeroboam*, as much; yet where are they? can you work *wickedneſs* by a (*b*) *law*, and yet proſper in your villany, and make your *miſchiefs* ſeem *lawful*; and did not the curſed *Jews* as much, when they crucified, their Chriſt and King? but what did they get by't, at long run? If you fear their ruines, why do you not forſake their ſins? and if you have any conſcience, that can judge of ſin, how can you but fear both their ruines and their ſins. Yea, but me thinks I hear a muttering among you,

i Pro. 1. 10. 11, &c.

m Pſal. 74. 3, 4, 5, 6, 7, 8.

b Pro. 1. 11, &c.

i Eccl. 9. 3,

m Rev. 18. 6, 7, 8.

b Pſal. 94. 20.

Objections

of

of these; who First, * confesse both the hainousnesse of the scarlet, and silver sins they have committed, and the heavinesse of the black and bloody punishments they have deserved, and therefore would willingly repent of the one, to be freed from the other, but that God they say hath unavoidably decreed them upon both; and Secondly, who * confesse both the blood they have shed, and the lies they have said, yet deny that either sin is committed, or punishment deserved, because (say they with hypocritical *Jehu*) ther's *nothing done*, but what *God* hath *decreed*, and *fore-told*.

* Despairing Calvinists, as F. Spira, &c.

* Presuming Calvinists, such as the *Pharisees* of old and the brethren of late in Q. *Eliz.* reign; see a book called Dangerous Positions, by Doctor *Bancroft*, lib. 4. Cha. 10. answered.

Sect. 6. To the last opinion its first answer'd. Though God foresaw both murders and hypocrisies, and saw good to permit them, and accordingly spake of them by his Prophets before they came, as in the case of *Jeroboam*, *Jehu*, *the Jews against Christ*, and divers others; yet so far was he either from commanding, encouraging, or having any hand in them, that he not only (*i*) *forbade them*, but also did not *permit them*, without using (*m*) *sufficient* means to *prevent them*, and did not *foreshew* them, any otherwise, but as he *fore-saw them*. He promised *Jeroboam* a *Kingdome*, but did (*b*) *not decree* his rebellion, to bring it about; he fore shewed *Jehu's* murders but never decreed the (*i*) *unnatural* and *unlawful means* by which they were *acted*; he fore (*m*) *appointed*, and *fore shewed* the *death* of *Christ*, but never decreed neither the *hypocrisie*, *injustice*, *cruelty*, nor *murder*, of its *actors*; only he *foreknew* them, and so *determin'd to permit them*, yet not without sufficient means both by the *preaching of the* (*b*) *word* without them, and the working of his (*i*) *spirit* within them, whereby they might have been prevented, if their actors had but acted, either according to the means they had received, or according to that grace of mercy and justice he had really and unfeinedly intended to give them, but they (*m*) *refus'd* to receive. Indeed he (*b*) *perfectly fore-saw* what *finally* they would do, and therefore wisely contriv'd to give them an *opportunity*, and innocently decreed, to (*i*) *let them use* it; yet neither his *fore-sight*, nor *providence*, nor *decree*, but *meerly their* (m) *wicked wills* were the *only*

cause

i Exod. 20. 13. Lev. 19. 11.
m Mat. 23. 37.
b Josh. 22. 19, with 2 Chro. 10. 12.
i Hos. 1. 4. with 2 King. 9. 22, &c.
m Act. 2. 23.
b Mat. 7. 28, 29. Cha. 11. 20, &c. Cha. 12. 41, 42. Joh. 7. 46.
i Mat. 23. 37.
m Act. 7. 51.
b Rom. 8. 29.
i Joh. 19. 11.
m Act. 7. 51.

cause of their *wickedness*. For he gave them *sufficient means*, & *offer'd them sufficient grace* for well doing, but they *would receive neither*; and therefore Gods (*b*) *wisdom remains* to be commended, which brought *good* out of *evil*; and his (*i*) *mercy* to be *admired*, which gave and offerd such *gracious* things, to those that were *evil*; but the *Jews* (*m*) *stubbornesse* was onely to be *blamed*, because when there was nothing either to compel, or allure them to it, but on the contrary yet they *would* be *guilty* of the worst kind of ill doing. And therefore their ill doing, is nothing lesse ill for being pretended to be decreed by God.

b Rom.11.33. *i* ver 32. *m* Act.7.51.

Gods unfeigned desire of all mens repentance.

Sect. 7. To the first opinion, it is next answer'd. That God decrees no mens punishment, but with (*b*) *intuition* of their *sins*; and is so far from *decreeing* any mans *sins*, that he *really* (*i*) *wills* and *heartily desires the quite contrary*; and as *faithfully* and *diligently*, *allow's*, *sends* and *uses* the *means* to (*m*) *work* it. For 1. He hath but one Son, and yet that *only begotten Son of his* he hath *freely given*, not only to *suffer* for mankind, but to (*b*) *dye* for them; not only to be their *Advocate*, but also their (*i*) *Saviour*, and that not only for mankind in *part*, but in the *whole*, not only for *some*, but for (*m*) *all men*, not only (though *especially*) for (*b*) *believers*, but for *unbelievers* too; not only for those that *confesse* him, but also for them that (*i*) *deny him*; and that at a time not when we were *his friends*, but when we were his (*b*) *enemies*; so that (*i*) *whosoever believeth in him*, (what ever he hath been formerly, or whatsoever the world counts him now, or what he may ignorantly think of himself, yet) need not *perish*, but may have *everlasting life*; and whosoever liveth, and doth *not resist them*, need not want either grace, or means sufficient, whereby, he may *believe*, if he (*m*) *will*, and so be *saved*. For there is *no man*, to whom God hath *not given a* (*b*) *talent*; and no man that *hath a talent*, but hath grace also to put it to (*i*) *use* if he *will*, and no man that *hath a talent* according to the (*m*) *grace* he hath *received*, but is (*b*) *counted faithful*, and may be accepted. So far therefore is God Almighty, either from desiring the *death of a sinner*, or *willing his sins*, in order to his death, that nothing

b Gen.4.7. Ezek.18.2,3, &c. *i* Cha.33.11. *m* Jer.7.23,&c. Mat.23.37. *b* Act.2.22,23. *i* 1 Joh.2.1.2. *m* 1 Tim.2.3, 5. *b* Cha.4.10. *i* 2 Pet.2.1. *b* Rom.5.8. *i* Joh.3.16. *m* Joh.5.39, 40. with Ezek 18.31. *b* Mat.25.14,15 *i* ver 26.27. *m* Luk.12.48. *b* Mat.25.20, &c. to 27.

thing can (*i*) *grieve* him more then the *losse of those* whom he lost his *Son to save*, and nothing can *please* him *better*, then the *saving* of *those*, who were (*m*) *neerest loosing*. No man therefore can be damned for his sin, before he hath first (*b*) *grieved*, *resisted*, and at last finally *quenched*, those *sufficient meanes*, which might have *gain'd his pardon*; and no sinner can passe under sentence of damnation, but *Gods* (*i*) *bowels* are turned within him, and *his repentings are rowled together* before that sentence can passe. But no man can any sooner repent of his sin, but the *testimony* of his (*m*) *conscience*, and the (*b*) *earnest of the spirit*, as quickly ready to *proclaim his pardon*; and no sinners pardon, can any sooner be proclamed, but all the (*i*) *Angels in heaven* and all the (*i*) *powers of heaven*, are as quickly ready to *shout for joy* at the proclamation of such *good news*.

i Eze.16.31-32. Hos.11.8. *m* Luk.15.4, &c. *b* Eph.4.30. Act.7.51. 1 Thes.5.19. *i* Hos.1.18. *m* Rom.2.15. 2 Cor.1.12, *b* Cha.1.22. *i* Luk.15.7.10.

Christs incomparable pains, in coming to bring mans redemption.

Sect. 8. Secondly, Our Lord Jesus Christ, (though he was the (*m*) *brightnesse of Gods glory*, and the *ingraved forme of his person*, and *seated at his right hand in majesty in the highest places*; and though we were his, (*b*) *enemies*, and not his *friends*, and such enemies, whose friendship, he [*i*] *needed* not; yet) to make us [*m*] *his friends* and *friends* with [*b*] *God*; hath freely put (*i*) *off* his *divine rays*, *laid by his celestial robes*, *descended* from his throne of *majesty*, came down into an (*m*) *earthly womb*, entred into (*b*) *poor swadling cloaths*, lay down in an *homely manger*, lived (*i*) *many years* among us *mortal wormes*, bestow'd his (*m*) *sacred breath* from time to time to intreat and *wooe* us sinners to *repentance*; and to that purpose, [*b*] *taught among us*, and that more wisely then [*i*] *Solomon*, more pathetically then [*m*] *Jonas*, more powerfully then [*b*] *Ezekiel*, more affectionately then [*i*] *Jeremy*, and more piously then [*m*] *Noah*, [*b*] *sighed*, and *wept over us*, (i) *prai'd for us*, *and for his* [m] *worst* of enemies, even *those enemies that murdered him*; *sweat* (b) *drops of blood*, was (*i*) *crucifi'd*, *di'd*, *was buri'ed*, and (*m*) *descended into Hell for us*, and for *all men* in the *whole world*, hath left his *dearest blood* to (*b*) *heal us from our sins*, his sacred *Apostles*, and all godly *Ministers*, to *allure*, *call*, and *wooe* us (*i*) *out of*

m Heb,1.3. *b* Rom.5.8. *i* Psal.16.2. *m* Joh.15.13, 14,15. *b* Rom.5.1. *i* Phi. 2,6,7,8 *m* Mat.1.23. *b* Luk.2.7. *i* Cha.3.23. *m* Heb,1.2. *b* Joh.18.20. 21. *i* Mat.12.41. *m* ver.41. Cha.11.21. Ezek.26. *i* Jer.9.1.&c. *m* 2 Pet.2.5. *b* Luk.19.41, 42. *i* Joh.17.20. *m* Luk.23.34. *b* Cha.22.44. Luk.23,

our sins, into *his grace* and *Gods favour*, his *holy spirit* to be our (*m*) *comforter*, and to *cure us of our sins*, and is (*b*) *ascended into heaven*, and there he *sitteth* at the *right hand* of God (i) *interceding for us*, for all men, for *murderers*, *hypocrites*, *blasphemers*, and (*m*) *every body* that will but *penitently accept of him*. And now having taken so much pains, and spent so much blood, and endur'd so much (b) *shame* and *sorrow*, to bring about our *redemption*, what can *please* him better then our (*i*) *repentance?* and what can (*m*) *grieve him more* then *impenitency*? what can *disquiet* and *displease* him worse, then when those, to make *expiation* for whose (*b*) *murthers and hypocrisies*, he was most (*i*) *hypocritically* (m) *murdered*, will yet be murderers, and hypocrites *still*, and that in (*b*) *contempt* of his *merits* and all his dearest *entreaties* to the contrary, and so (*i*) *wound* him *again* with their *sins*, worse then ever he was wounded for them, and make all his *bloody wounds*, which the *Jews* made either in his *head*, *hands*, or *sides*, to *bleed a fresh?*

m Act.2.31. b 1 Joh.1.7. i Mat.28.19, 20. m Joh.19.7,13. b Heb.1.3. Cha.7.15. i Mat.12.31. m Rev.3.20. b Heb 12.2,3. i Luk.19.41,42. m Mat.23.37. b 1 Joh.2.2. i Joh 19.7. m Act.2.23. b Heb.10.29. i Cha.6.6.

Sect. 9. O yea that are the reproach of mankind, monsters of ingratitude, scorners of your own hapinesse, and persecutors of your own preferment! have not you by an heap of treacheries, hypocrisies, and bloodsheds, rendred your selves, neither worthy to live, nor fit to be? and yet hath not God given you both life and opportunity to live for ever? yea, God the Father hath parted with his (*m*) *only Son*, to make (*b*) *you also his sons*, and God the *Son* hath parted with his (*i*) *life* to purchase your (*m*) *eternal life*; yet while you live, will you still live so full of (*b*) *blood* and *treachery*, and in such (*i*) *defiance* of all grace, and mercy, good will, and good turnes, that have been done for you, that all your opportunities of eternal life, must needs tend only to the *furtherance* of your (*m*) *everlasting misery?* if neither all the love of God to you, nor all the paines that Christ hath taken for you, cannot move you, yet why doth not the fear of your own damnation; or if not that, yet the hope of your own salvation, perswade you to repentance? is it because the tears of repentance seem troublesome, that you are so unwilling, and affraid to

Reasonings in persuit of repentance.

m Joh.3.16. b Rom.8.16,17. i Joh.10.15, 17,18. m Cha.6.5. b Isa.1.18. i Act.7.51. m 2 Cor.2.15, 16,

Lets unto repentance be removed.

m Mat.25.30. be penitent? yea, but are not the (*m*) *tears* of *damnation* much more troublesome? Loe, the saints of God wade through *repentance*, after *repentance*, yet take (*b*) *pleasure* in the very *tears* and *troubles* thereof, and so would you, if in good earnest once, ye would but tast them. They, though they have repented, and are sure to be saved, yet (*i*) *rejoyce* in *tears*, and *take pleasure* in their *troubles*; though not of necessity, yet meerly for *love sake* of him for *whom* they suffer. And will you neither for love, nor necessity, venture upon a few tears, and a little trouble, neither for Christs, nor your own sakes? Oh mirror of vanity! Or what, is it because the pleasures of your sins are troublesome to be left, that you are so apt to leave repentance behinde your bake? yea, but it will at length trouble you infinitely more, when you shall come to see, how by neglect of *timely repentance*, you have lost those *eternal* (m) *pleasures*, which God had so truly intended, and Christ had so dearly *earned* for you. Or is it because you see not the greatnesse of your sins, that you so little value the benefit of repenting? yea, But look into your conscience, and hear it's lectures, look into the liv s of bloody and deceitful men, and observe but their doings. Does not conscience accuse you? no: but doth it not (*b*) *sleep* then? do but awake it, rouse it up, by some serious prayers, and meditations, and then tell me, or tell your selves, how sinful you are. Do not the (*i*) *acts* and *monuments* of other mens *murders*, and *rapines*, brand your *actions* with the *fame* stile and character? no. But are you not (*m*) *blinded* with *partiality*, when you come to examine your own cause, and deeds? put on the spectacles of (*b*) *sincerity*, and look again, and then tell me, or rather tell your selves, who you are: you have your cloaks [I know] for ever villany, and so [*i*] *fowl* things carry a *fair* shew with you. But had not *Jehu*, and *Jeroboam*, *Absalom* and King *Agrippa* their cloak too? and had not their mischifes as good a face as *yours*? Had not the [*m*] *Jews* also their *painted hoods*, to hide their [*b*] *regicide*, and *deceit*; and their hypocrisies to cover all *their villanies*? and what have you more. Put but your hoods off, and shew but your naked selves, unto

b 2 Cor.9.9,10.

i Act.5.41. Rom.5.3, &c.

m Mat.22.2,3, 4, &c. 8.

b 1 Tim.4.2.

i Mat. 23.29, 30,&c. 34,35.

m Cha.7.3. Cha.23.24.

b 1 Pet.2.1,2.

i Mat.23.28.

m Ibid.

b Cha.21.38, 39.

your

your ſelves, and then I need not ſay a little more, to juſtifie either *Jeroboam*, or the *Jews* before you. I ſuppoſe, by this time, you are reſolved whether to be obſtinate, or penitent; in hopes therefore of your repentance, or at leaſt of the repentance of ſome of you, I ſhall only ſhew you the conditions of true repentance, and ſo proceed to concluſion.

The conditions of true repentance expounded.

Sect. 10. 1. *Cleanſe your hands* (ſaith St *James.*) But of what muſt we cleanſe them? 1. Of all ill gotten goods. 2. Of all ill companie. And 3. Of all evil actions. *New* (i) *wine* will not agree with *old bottles*, no, it will rather ſpill it ſelfe, then faile to breake thoſe kind of bottles. Even ſo the ſacred things of God and the poore, will never ſympathize with prophane hands. The very ſtones which have once ſate in the walls of Gods houſe, will never with content, agree to dwell in the walls of your habitations. The carpets that belong to Gods table, cannot heartily affect yours, his cups cannot delight in your lips. The revenues of his Church will never ſuit well with the captivitie of your purſes. The ruines of fatherleſſe and widows will never be cordially loyal to your riſe. The gownes of Gods Prieſts will never fit your bodies. The crownes of his anointed ones will never handſomely become rebellious heads. But as the (*m*) *Ark of God*, which was no ſooner *priſoner* in the *houſe of Dagon*, but tumbled down the *Maſter of that houſe* at its feet, and took away both his *head* and his *hands* from him; and whitherſoever it was carried, ſmote them that *kept it with death & deſtruction in every place*, and never *ceas't* [*b*] *ſmiting* on every ſide, until 'twas *ſent to the place which rightly own'd it*, and was kept by the [*i*] *Prieſts* and *Levites*, who ought to keep it. So the unjuſt ſpoiles of God and thy neighbour, will never leave *ſpoiling* and (*m*) *deſtroying*, except you reſtore them to the right owners, until they have undone you. What mean theſe ſtrange and new diſeaſes (think you) that are abroad, and theſe ſo many, and ſuch ſudden deaths, which range up and down among us, but to proclame that *Gods Ark*, and *neighbours goods*, are in poſſeſſion of *wrong maſters*, and ſaluted with

Ill gotten goods muſt be reſtored.

i Mat. 9. 17.

m 1 Sam. 5.

b Cha. 6. 19, 20.

i ver. 21. Cha. 7. 1, 2. 1 Chro. 13. 10.

Cha. 15. 11, 12, 13, 14.

m Pro. 21. 7.

strange and unwelcome hands. And that therefore many
b 1 Cor. 11.30. *are sick* and *weak*, and many are *fallen asleep*, and *die suddenly* and *strangely*, and many *kill themselves*. Look to your *hands*, and take heed of your *heads* therfore, O prophane *Dagons*, lest they fall at *the feet* of those whom you have rob'd, and your selves stumble and fall down upon the graves of those whom you have most unjustly and deceitfully slain. For what? if you escape those sick-
i Hab. 2.11. nesses, shall you escape so, think you? No, *The* (i) *stones in your walls, the money in your purses*, and *the cloaths on your backs*, will never leave to exclame against you as long *as you live*; and you cannot live long before (m) *Belshazzars* fatal *hand on the wall* will come to salute you, and in
m Dan. 5.25. plain terms tell you, *That you are weighed in the ballance, and found too light*; and therefore, whether it be *kingdoms*, or *inheritances*, or *authorities*, or *whatsoever it be* that you have *unjustly* gotten, and doe *unjustly* use, *shall speedily be taken from you*. If you have any care therefore of your souls and salvation, or any ambition to be at rest, *Make*
b 1 Sam. 5.10, 11. (b) *haste*, and *send home all rents and revenues* into their *own* and *proper channel*, all *stones* and *timber* into their
i Isa. 1.17. *right places*, and invite *all* (i) *fatherless* and *widows* into their *right homes*, and their *own proper houses*, and *throw your unworth, woful selves* at the (m) *feet* of those, whose
m Cha. 60.14. neer relations you have *irrepairably wrong'd*, and with all the teares in your heads (b) *beg for pardon*. And if you
b Mat. 18.24, 25.26,27. have any care of the welfare of Gods Church or any love to your bleeding Country, or any tenderness of your own consciences, prostrate your *selves* (and if it can't be well without it) your [m] *lives* and *blood too*, to *stanch* the
m Jos. 7. 19,20. *blood* which you have drawn, and *to stint the cries* of that
i Num. 35.33. innocent blood, the cries of which the (i) *Church laments*, the *Nation rues*, and *your swords*, as well as others, stand *guilty of*. Make *your necks* footstools to the *feet* of those whom you have *trodden under foot*, and (b) *your selves slaves* to
b Isa. 60.14. those whom you have most *unjustly enslaved*: That so the
i Jon. 1.14,15, *sicknesses* which are come upon the *Nation* for (i) *your sins*, may take their leave by meanes of *your repentance*, or at least may *excuse you* from being *any farther* causes of their

venge-

vengeance. For what can *recompence* the (*m*) *blood* of the *innocent*, but the *blood* of *him* that *ſhed* it? And what can cleanſe a land of (*b*) *its pollution* by *blood*, but the *blood of them who polluted* it? But *what* (i) *recompence* can be *found*, *or given*, *to excuſe*, *and ſave the blood* of ſuch *blood-guilty* perſons, at whoſe doors both the *blood* of innocents, and the *bloody pollution* of whole Nations doth cry for vengeance? If any can be found, what can it be but the (*m*) *tears of true repentance*? And how can there be any true repentance but by (*b*) *a perfect ſatisfaction* of the perſon *wrong'd*? And where the wronged can never be enough righted, what leſſe can deſerve to be done to him, then the (*i*) *utmoſt* that *is poſſible* to be done for him. The murther of *an husband*, and *a father*, is ſuch an *irrepairable* loſſe to his *widow* and *fatherleſſe*, that all that the murtherer can *ſay*, *give*, or *do* in recompence thereof, can[*m*]*never* ſatisfie them enough. What *tears* therefore, though never ſo many, can be *too many* to ſhed before God; or what ſlavery, though never ſo bad, can be *too much* to undergo before the *wronged*, to excuſe & ſave ſuch a ſinner from *death*? But if *tears* can procure his *pardon* with God, and *ſubmiſſion* and *ſlavery* can procure his *forgiveneſs* with man; how abundantly more eaſie will it be to loſe his *tears* rather then his *life*, and to be an humble ſlave *alive*, then a *proud* (b) *perſecuter* on his *death-bed*? But if neither *tears*, *ſubmiſſion*, nor *voluntary ſlavery* can *ſatisfie*; how infinitely is it better voluntarily and freely *to reſign* up an *unworthy life* unto a *deſerved death*, then wilfully and wickedly to (*i*) *prolong* the daies of a *bloody carkaſs* unto the *eternal ruine of a dying ſpirit*; to *throw away*, and *trample under foot this temporal life*, and all the pleaſures and glory thereof, for the *ſure* and *perfect* attainment of everlaſting life and happineſſe, then to ſtand ſo much, and ſo long upon the *keeping* a temporary life and pleaſures (which by and by, (*m*) *howſoever will be loſt*) unto the *everlaſting loſſe*, *both of life and happineſſe*, *Chriſt*, and the *kingdom of heaven*.

m Num.35.31. *b* ver.33. *i* Ibid. *m* Din.4.24. *b* Iſa.1.17. *i* Mat.7.12. *m* Num.35.31. *b* Pro.28.6. Eccl.4.13. *i* Mat.10.39. *m* Heb.9.27.

Sect. 11. 2. Ill company muſt be avoided. To be truly penitent of your blood-guiltineſs and deceitfulneſs, you

Ill company muſt be avoided.

b Rev.18.23. you must avoid and abhorre the company of bloody and deceitful men. *Babylon* is a *fatal* place, and (*b*) *Babylonians* are *dangerous* companions; as you prize the safety of your soules, (*i*) *come out of it* therefore, and have *nothing to do* with them. This *great Whore* is near of kin to (*m*) *Jeroboam the son of Nebat*, and is just such another (*b*) *whore* as was *Jezabel* the wife of *Ahab*, if not worse, *A woman with* (i) *a golden cup in her hand, but full of abominations and filthinesse, arrayed in scarlet*, yet *decked with gold, drunk with the blood of Saints and Martyrs*, yet glistering in *golden* shews of piety, like any *Saint* or [*m*] *Angel*; a *bloody*, yet a *deceitful* queen, and all *bloody* and *dissembling* hypocrites are of her company. Her *Priests* also are such as *Jeroboam's* and *Jezabel's* were, *of the lowest of the people*, yet (*b*) *cunning hypocrites*, and *dangerous* [*i*] *hereticks*, like the (*m*) *locusts* in the *Revelation*, who had *humane faces*, and *feminine hairs*, as if none could be more full of humanitie, nor more beautiful in piety then they, yet have *teeth like lions*; so that none can be more beastly and cruel then they are: They were like *horses prepared to battel*, as if none could be more valiant; and had *crowns on their heads*, as if none could be more victorious; yet have they *stings in their tails like scorpions*, with which, though they *kill not* bodily, yet *torment men* spiritually *worse* then with death; and therefore are but humane *murtherers*, and triumphant *hypocrites*, men of *fair* and *civil* faces, but of *foul* and *stinging* hearts, who (*b*) *propheste of wine and strong drink*, doctrine more pleasing to the eares of their auditory, then meat or drink can be to the palats of drunkards or gluttons; and though they call themselves *the* (i) *Prophets of Israel*, and of the *house of Isaac*, and the (*m*) *Kings Chaplains and Courtiers*, yet are such Prophets which bring in *Idolatry*, and [*b*] *new Religions*, *casting out the old*, and ushering in *new holydaies*, and a *new worship*. Her souldiers also are such who defend, fight for, and uphold her tyranny and hypocrisie. Have (*i*) *no fellowship* therefore with such creatures as these. (*m*) *Hereticks must be rejected*, and *hypocrites must be abhorred*, or else heresie and hypocrisie will

b Rev.18.23.
i Rev.18.4.
m 1 Kin.12.
b 2 Kin.9.22.
i Rev.17.4,5,
5.
m 2 Cor.11.
13,14.
b 1 Kin.18.26,
28.
i 2 Cron.11.15.
m Rev.19.7,8,
9,10.
b Mic.2.11.
i Amos.7.16.
m ver.13.
b 1 Kin.12.31,
32,33.
i Eph.5.11.
m Tit.3.10.
b Mat.16.6.

will never be repented of. Enter not under the muskets therefore, and carry not the pikes of thoſe who defend and countenance ſuch things as theſe; for the very clattering of their armour, and the ratling of their bandeliers, are odious and moſt abominable things. In ſtead of *following*, *fly* therefore from their *colours*; and in ſtead of *liking*, (i) *loath* their *ſociety and acquaintance*. Their Sermons are fatal things, their diſcourſes dangerous, their diſſimulations bewitching; but their doings monſtrous and deadly things. Hear not their orations therefore, and taſte not their diſcourſe, leſt you be inticed into their treacherie; but of their diſſembling doings, if you are (*m*) *ſilent* at them, and doe not *reprove* them, you alſo will be *guilty*. But (it may be) you have not only been in, but alſo of ſuch wretches company and acquaintance, and have joyned with them (it may be) in the blood of ſome (*b*) *Adoram*, or ſome of the Lords (*i*) *Apoſtles*, or (*m*) *Prieſts*, if not of his (*b*) *Chriſt*. What can you doe leſſe then to be acquitted from ſuch bloody doings, but (as you have (*i*) *openly* lov'd, ſo) (*m*) *openly* to abandon and hate *all the companions* of ſuch kind of doings; and (as you have *openly* own'd and fought for them, ſo) *openly* to diſclaim, and as opportunitie ſhall ſerve, *manfully* to fight againſt them, both in word and deed.

i Eph. 5. 6, 7, 8, 11.

m pſal. 50. 21.

b 1 Kin. 12. 18.

i Mat. 23. 34, 35.

m 1 Sam. 22. 16.

b Act. 4. 10, 26, &c.

i Joh. 18. 17, 25, 27.

Sect. 12. 3. All evil works, as well as ill company, muſt be forſaken. Your murthering, whether it be by hand or tongue; your hypocriſie, hereſie, Church-robbing, forſwearing, lying, ſorcerie, contemning of Gods Word, and neglecting holy duties, muſt be all utterly rejected and amended. For *no man* (ſaith our Saviour) *can be my diſciple, except he* (b) *deny himſelf, take up his croſſe daily, and follow me.*

m Cha. 21. 15, 16, 17.

Evil works muſt all be leſt.

b Luk. 9. 23.

Sect. 13. But 2. It is not enough to *cleanſe your hands*, though it be never ſo perfectly, except the *heart* alſo be *cleanſed too:* For (*i*) *purifie your hearts alſo* (ſaith Saint *James.*) Sin muſt be deſtroyed in all its (*m*) *roots*, and ought to be hated at the very (*b*) *heart*, before repentance can be ſo true and hearty as it ought to be. *No man* (ſaith our Saviour) can be *a* (i) *fit creature for heaven*.

2. The heart muſt be purified.

i Jam. 4. 8.

m Col. 3. 5.

b Pſal. 141. 4.

i Joh. 3. 3, 5.

ven, except first he become a new creature. And no man can be a new creature but by the *Baptisme* of the *spirit*, and of *water*; and no man can be *truly*, and *spiritually baptised* but by *true* (m) *repentance.* And therefore no man can be truly penitent, but he which is so repentant, as to be a new creature. Repentance is the *doomsday* of the (*b*) *old man*, and the *birth day* of the *new*; a putting *out* the *flame of lust*, and a bringing *in* the *light of grace*; a bidding good night to ones murthers and hypocrisies, to bid good morrow to innocency, and humility; an hearty exchange of all the *hopes*, & *pleasures* of the *flesh*, for nothing else but (*i*) *heavenly hopes*, and *divine joys*; a serious *forsaking* of all ones (*m*) *pride*, and *ambition*, and all the *thoughts* that use to follow such ungodly things, *to fill ones mind* with nothing but (*b*) *humility* and *harmlesnesse*, and such kind of thoughts, that *best suite* herewith; or an absolute *translation* of the (*i*) *heart*, *mind*, *judgment*, and *all the affections*, from the persuit of *self seeking*, to (*m*) *self denial*, from the *pride of the flesh*, to be (*b*) *poor in spirit*, from *triumphing in vanity*, to sit down *in* (*i*) *dust*, and from *oppressing the innocent*, to (*m*) *submit unto them.* It must be your task therefore from (*b*) *persecuting and bloody Sauls*, to become *holy*, *humble*, and *harmlesse Pauls*; and of *dissembling hypocrites*, to become (*i*) *sincere converts.* And so you which *shewed no* (*m*) *mercy*, and therefore have *deserved judgment without mercy*, may learn to be (*b*) *merciful*, as *God is merciful*, and (*i*) *perfect* and (*m*) *holy*, *as God is perfect and holy.* and so at last may obtain mercy everlasting at Gods hands, and become as (*b*) *happy* as *holy*, and as perfectly *great*, as perfectly *good*, unto all eternity,

m Act.2.38.
b Eph 4.22, 23,24.
i Phil.3.20.
m Isa 55.7.
b 1 Pet.5.5.
i Col.3.1.2.
m Luk.9.23.
b Mat.5.3.
i Job.42.6.
m Isa.50.14.
b 1 Tim.13.14.
i 1 Pet.2.1,2.
m Jam.2.13.
b Luk.6.35.
i Mat.5.48.
m Pet.1.15.16.
b Mat.5.8.9, 10,11,12.

Sect. 14. *Rectifie* therefore that which you have (*i*) *ruin'd*; *right* those whom you have (*m*) *wronged*? (*b*) *stand* to that sacred *Creed*, from which you have so ungodly *stray'd*; (*i*) *keep* those divine *Commandements*, and that *carfully*, which you have so carlesly forgot, both to read and observe; *remember that so* pithy, pertinent, necessary and *heavenly prayer* of our *Lords*, which his own (*m*) *lips* taught us, and that with humility, and reverence, which you have

The way to repentance.
i Ezek.1.7,8.
m Isa.58.6.7.
b 1 Cor.16,13.
i Ioh.14.15.
m Mat.6.9. &c.

so

so proudly, and so pragmatically forgotten? use that (*b*) *reverence* at your *prayers*, which you have so much disused; *wait* (i) *painfully* and *attentively upon the word of God*, which with so much (*m*) *paines*, hath so *long been fain, to wait upon you*; be *rul'd* by your (*b*) *lawful Pastours*, against whom you have most unlawfully, and proudly (*i*) *rebel'd*; *pray* for the (*m*) *Magistrates*, which God in *mercy*, hath (*b*) *elected* and oppointed for you, but you in pride are always so apt to reject from you. (*i*) *Fear God*, whom you have so *much* (m) *despised*, and so little feared; (*b*) *honour him* whom you *ought to honour*, (i) *love brotherly fellowship*; *be* (m) *pittiful*, be *courteous*; faithfully, religiously, and penitently *receive Gods holy Sacraments*, and so (*i*) *believing, you may be saved.*

b Eccl. 5. 1,2. Pro. 2. 1,2,3,4. *m* Jer. 7. 13. *b* Heb. 13. 17. *i* 2 Tim. 4. 3,4. *m* 1 Tim. 2. 1,2. *b* Deut. 7. 15. *i* Rev. 14. 7. *m* 1 Thes. 4. 8. *b* Rom. 13. 7. *i* 1 Pet. 2. 17. *m* Cha. 3. 8. *b* Luk. 22. 17, 18, 19. *i* Mar. 16 16.

CHAP. 9.

SECT. I.

LAstly, This serves for instruction to those who are innocent, and never yet felt the heavy weight of these pressing sins; First, in respect of themselves. Secondly, in respect of sinners. Thirdly, in respect of the Church. In respect of our selves, if you have an abhorrency, at the sight either of the danger, and shame in other men; beware of their dissembling, and killing, to avoid the same in your selves. Though the gaine of some mens fraud, lies, and murders, for the present, tempt you; yet let the fatal ends, and fearful deaths, of thousands that are past, and gone, affright you. What though they have *priority*, and *prosperity*, to (*i*) *boast* of, have not you *faith* and *patience* to (*m*) *rejoyce* in, which are infinitely the (*b*) *richer prize*? What though their hypocrisie make them seeme Godly, and their victories make them goe for valiant; and so *hypocrites* and *murderers* goe for the *greatest* and *best* men in the world; *vertue* and *innocence* will make you (*m*) *really* good, and *self-denial* will prove you most (*b*) *victoriously*

Exhortation to the innocent to keep them so.
1. For their own sakes.

i Psal. 10. 3. *m* Rom 5. 3,4, 5. Rev. 13. 10. *b* Pro 19. 1,22. *m* Mat. 5. 3. *b* Luk. 9. 23.

riouſly valiant; and ſo (whatſoever the world ſays, and thinks of you,) you will be the only *good* and great men (*i*) *indeed* in *this world*, and the only good and great (*m*) *ſaints* in the world to come. They have the pleaſure of it for the (*b*) *preſent*, but are deſigned for *eternall pain* for the future; and then, what will their *pleaſure* (*i*) *avail them*? You have both the *ſhame*, and the *pain*, for the preſent, but are ſure to have, (*m*) *everlaſting* joy and felicity for the *future*, and therefore what need either the ſhame or pain that is for the preſent, (*b*) *trouble you*? their pleaſures or preferments pleaſe them, and ſo they (*i*) *laugh*, and *boaſt themſelves* and this every body ſees, and ſo (*m*) *admir's* them? but in the mean time their (*b*) *conſcience grieves* them, and fear of (*i*) *vengeance vexes* them, but that no body ſees; and therefore little doth the world know, what (*m*) *pain* as well as *pleaſure*, and therefore how little *true pleaſure* theſe darlings of the world do truly feel. Your tryals trouble you, and ſorrows *grieve* you, but a good (*b*) *conſcience*, is your *good comfort*; and the hopes of heaven, and (*i*) *everlaſting happineſſe*, anſwers *all the troubles*, and *grief*; and therefore though the world neither knows, nor admirs it, yet you know it for certain, and therefore need not *care* what the *world* thinks, nor (*m*) *fear* what the *blood-thirſty* men of the world can *do unto you*. For no pleaſures, nor preferments therefore, that the world can ſhew you, and for no allurements that the examples of the men of the world, can throw upon you; let not the bloody and deceitful doings of worldly men, be either meditated in your hearts, or acted by your hands.

l Mat. 5. 5.
m ver. 8.
b Joh. 16. 20.
i Mat. 16. 26.
m Joh. 16. 20, 21, 22.
b Joh. 14. 1.
i Pſal. 10. 2, 3.
m Rev. 18. 3. 4.
b Rom. 2. 15.
i Rev. 6. 15. 16, 17.
m Ch. 16. 10.
b 1 Cor. 1. 12.
i Joh. 6. 20, 21, 22, 23.
m Mat. 10. 28.

Sect. 2. Secondly, In reſpect of ſinners, as the [*b*] *grace of God*, hath taught you to deſpiſe their *pleaſures*, and to hate their ways, and advanc't your [*i*] *hopes*, *above theirs*, ſo it ſhould be your charitable ambition, to [*m*] *teach them* to deſpiſe and hate the ſame thing, with you, that ſo with you, they may enjoy the ſame *everlaſting hope*. They are not worthy to live, and yet as *Chriſt* hath *dy'd for them*, its *pitty* if it could be helpt, that they ſhould [*b*] *dye*. What though they have wronged you, yet [*i*] *fail not*, [if it be poſſible] to *convert* them. For if you *prevail*, they who

2. For ſinners ſakes.
b Tit. 2. 11. 12, 13.
i ver. 13.
m Mat. 5. 16.
b Rom. 14 15.
i Luk. 22. 32. Act. 3. 14. to the end.

wrong'd

wrong'd, will *of themſelves right you.* But if you *fail*, *God* will right you *upon them*, by being the *ſooner reveng'd* of them; Firſt, *Pray* for them therefore, for alas they cannot pray for [*m*] *themſelves.* Secondly, Be a *good* [b] *example* to them, of a *good man*; that ſo of blood-guilty villanies, they may learn alſo after ſo good an example, to be good men too. Thirdly, According to your calling and opportunity, [*i*] *give them good council.* For, though they are not worthy, either your prayers or advice, for any thing in their *own ſakes*, yet for [*m*] *Gods ſake* they deſerve *both.* For Gods ſake therefore, let them have both your *prayers*, and *admonitions*: and ſo if you convert them, you have the greater [*b*] *monuments* of your *vertue*; but if not yet *God will* (*i*) *reward you*, and ſo howſoever, neither your prayers, nor your councils will be in vain.

u Acts 8.22, 23,24.
b 1 Tim.4.12.
i 1 Theſ.5.11.
m Mat. 18.32, 23.
b 2 Cor.3.1, 2, 3.
i Mat.6.4.

Sect. 3. Thirdly, In reſpect of the *Church* (m) *pray for its peace.* Murder, and hypocriſie, are as (*b*) *dangerous diſeaſes* in the Church, as war, and the Plague, are mortal ones in a common wealth. From (*i*) *theſe* comes the *bane* of all chriſtian *love, and unity*, and the *ſeed* of all *divelliſh miſchiefes*, and *diviſions.* Theſe are the *undoers* of the *ſacred* (m) *Prieſthood*, the *perverters* of the (*b*) *ſincere word*, the (*i*) *overthrows* of the moſt *holy truth*, the *confounders* of all *heavenly* (m) *order and decency* in divine worſhip, and of all *good* (b) *diſcipline* in Church government. Againſt theſe therefore you ſhould arm all the power of your ſouls, and all the vertue of your devotions. (*i*) *Pray* therefore, and that *alwaies*, *with all prayer and ſupplication in the ſpirit, and watch thereunto with all perſeverance.* 1. That all murderers aud hypocrites, may either be [*m*] *converted* in the Chnrch, or elſe be [*b*] *rejected out of it*: and 2. That no murderers, hypocrites, nor any ſuch like ſins, may any longer be a [*i*] *ſnare* unto the *Church*, or any *officers* or *members* thereof. And ſo whether the Church and its officers ſtand, or fall, thrive or goe backwards, your [*m*] *lives* and *ſouls*, ſhall be your *prey*, and whoever *periſhes*, you ſhall be [*b*] *ſaved.* If you diſcharge your *duties* in the Church, and ſpend your prayers for the peace of it, then you ſhall *live* both in [*i*] *life* and in death; whilſt on all

3. For the Churchesſake.
m Pſal.122.6, 7,8,9.
b Hoſ.4.1,&c.
i Jam.4.1.
m Chro.11.13, 14.
b Iſa.30.10.
i m b Kin.12.18 &c.
i Eph.6.18.
m Mat.5.54.
Gal 1.22.23:
b Tit.3.10
Pſal.74.
i Gal.5.7,8, 9,10,11,12.
m Jer.45.5.
b Mat.24.23.
i Joh.11.25,26

the bloody enemies of the Church and deceitful members in the Church, *blood-guiltineſſe and hypocriſie will haſten on mortality before its half time*, and you ſhall [*m*] *never die, when bloody and deceitful men ſhall never live out half their daies.*

m verſ. 26.

FINIS.

The Errata.

PAge 1. line 20. after ſelves read worſe priſoners, p. 2. l. 17. for herein r. therein, l. 5. from bottom for eaging r. raging, p. 3. l. 13. from bott. for διώκω r. διώκω p. 5. l. 12. from bott after while r. and. p. 6. l. 1. for its r. ith. p. 10. l. 9. for part r. get l. 12. after not r. but l. 20. for *Job* r. *Joab*, p. 12. l. 15. dele Ieſſe, l. 17. dele ſelf, P. 14. l. 7. from bott. for *Ziphinus* r. *Zipomis*, l. 4. from bott. for Lord r. Son. P. 15. l. 15. for both r. that, l. 16. for would r. could l. 9. from bott. for was r. were p. 17. l. 17. for was r. is, p. 8. l. 18. from bott. for your r. our p. 19. l. 9. for were r. was P. 20. l. 6. for wouldeſt r. couldſt, p. 26. l. 5. after Sect. 7. r. Laſtly the little Horn ſpoken of by. p. 27. l. 35. for God r. good, p. 32. l. 18. for to r. as a remedy of, p. 33. l. 2. from bott. for ſhut r. ſhuts, p. 43. l. 7. for to r. in, p. 49. l. 15. for man r. men, p. 52. l. 2. for them here r. men there, p. 55. l. 6. from bott. for hath r. may have p. 56. l. 11. after ſpirit r. are p. 49. 5. from bott. for hath r. uſeth his. p. 57. l. 14. mevits, *r.* merits, l. 20. yea, *r.* yee p. 58. l. 32. ever *r.* every, l. 3. bot. deceit r. *Dei cide*, *Epiſt.* p. 2. l. 19. to r. no, p. 4. l. 6. half your r. halcyon, p. 6. l. 22. *dele* as.

The Errata in the margent.

P. 2. l. 8. r. 18. l. 14. for 8 r. 18. p. 3. l. 14. for 32. r. 23. p. 9. l. 1. for Cha. 2. r. Cha. 22. l. 19. p. 10. l. 17. 18. for 12. 13, 17. r. 11. 13, 14. l. 19. for. 14. r. 13. p. 12. l. 7. for *Job.* r. *Job.* p. 14. l. 12. for 1 *Sam.* r. 2. *Sam.* P. 18. dele l. 1, 2, 3, 4. and l. 5. for (*e*) r. (*c*) dele l. 7. 8. and l. 9. for (*g*) r. (*e*) p. 20. l. 10. for 11. r. 12. p. 21 for lines 4, 5, 6. r. (*y*) 1 Kin. 12. 28, 29. 30. 31. p. 41. l. 25. for Rev. r. Rom. p. 48. l. 2. for 1 Sam. r. 2 Sam. p. 49. l. 3. after i. r. Mark. p. 56. l. 1. for 16. r. 18. l. 8. for 18. r. 8. p. 62. l. 12. 19. r. 9. p. 46. l. 12. after Tim. 4.